Elizabeth dod
bon bonte

Imprimatur.

Decemb. 22.
1670.

Robert Grove R. P.
Dno. Humfr. Episc.
Lond. *a sac. Dom.*

Elizabeth dod
bon bonte

Imprimatur.

Decemb. 22.
1670.

Robert Grove R. P.
Dno. Humfr. Episc.
Lond. *a sac. Dom.*

A Funeral Handkerchief.

In Two Parts.

I. *Part*, Containing Arguments to comfort us at death of Friends.

II. *Part*, Containing ſeveral Uſes which we ought to make of ſuch loſſes.

To which is added,

Three Sermons Preached at *Coventry*, in *December* laſt, 1670.

By Thomas Allestree, M. A. Rector of *Aſhow* in the County of *Warwick*.

While the Child was yet alive, I faſted and wept — But now he is dead, wherefore ſhould I faſt? Can I bring him back again? I ſhall go to him, but he ſhall not return to me, 2 Sam. 12. 22, 23.

Parcamus Lachrymis nihil proficientibus, facilius illi nos dolor iſte adjiciet, quàm illum nobis reducet. *Sen.* Conſolat ad *Polyb.* c. 23.

LONDON,
Printed for the Author, *Anno Dom.* 1671.

To the Right Honourable *Thomas* Lord *Leigh*, Baron of *Stoneleigh*, his ſingular good Lord and Patron.

The Author wiſheth *continuance of Health, encreaſe of Honour, and in the World to come Life Eternal.*

Right Honourable,

SOme * are of Opinion that St. *Luke* dedicated his *Goſpel*, and the *Acts of the Apoſtles*, thoſe two pieces of Divine Writ, to *Theophilus*, a Man

* *Aret.* in Luk. 1. 3. *Marlorat.* in Luk. 1. *Chemnit.* Harm. Evan. *Stella* in Luk. 1. 3.

Man of Eminencie in the *Church*. *Stella* saith he was *Præsul Antiochenus septimus*: And the Epithet given him, shews he was some great man, for that Evangelist calls him Κράτιστε, *most Excellent*, * which is a Title of Honour; *Nomen honoris et dignitatis*. Yet some † learned Men are of another Opinion, (*viz.*) That *Theophilus* was not the proper name of a particular Man, but a feigned Title to signifie every Christian, who is, or ought to be a lover of God, to whom St. *Luke* addresseth his Discourse.

* As Acts 23. 26. Act. 24. 3. Act. 26. 25

† Doctor *Hammond* his Annot. in *Luke* 1. 3. *Salv.* in Epist. ded. before his Books *ad Eccles. Cathol.*

Sure I am of this, that St. *Paul*, as he prayed for *Onesiphorus*, who so oft refreshed him in his Bonds, so he made honourable mention of him in his Writings, 2 *Tim.* 1. 16, 17, 18.

My Lord, I think I should be

be guilty of that crying sin of * Ingratitude, (a sin, which amongst others makes the times so perillous, 2 *Tim.* 3. 1, 2. Ἀχάριστοι) if I should not, as I have often prayed for you, so upon occasion make honourable mention of you, who have so oft refreshed me in my wants. Since I first saw your smiling Countenance, I have oft thought of that *Speech* of *Ruth* to *Boaz*, Ruth 2. 10. *Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a Stranger?* I was a stranger to your Lordship, yet you were pleased freely to bestow a small Parsonage upon me. I call it a small one, (for so it is of it self) but it hath happily received amongst other Churches, for several years, an Augmentation of twenty pounds

* *Ingratum si dixeris, omnia.*

and upwards, paid duly, without trouble; for the Lady *Alicia Duddely* (that sweet Flower, whom God gathered early to himself, for she was ripe betimes) Daughter of that Pattern of Piety and good Works, the Lady Dutches* *Duddely*, lately deceased; This Daughter, I say (to whom I may apply that of the Wise Man, Prov. 31. 29. *Many Daughters have done vertuously, but thou excellest them all*) left by her last Will an Estate of the yearly value of an 120 pounds, to be disposed for ever to such poor Vicaridges and Parsonages as the said Lady Mother should appoint: And accordingly it was performed by her Grace the Lady Dutchess *Duddeley*, whose good Works, like *Maries* Oyntment, cast a sweet per-

*See the Narrative of her life & death, by Dr. *Boreman*.

perfume. Mine is one of the * six Churches that partaketh of this bountie. I know, my Lord, you will pardon this digression, for you love to make honourable mention of your dear Aunt, this incomparable Dutchess, upon all occasions.

*Manceter. Stoneleigh. Ashow. Leekwotton. Kenelworth. Monkskirby.

I now return to your Lordship, who have not onely been my Patron, but in other respects a constant Benefactor; for you were pleased to receive me for your Chaplain, and accept my poor pains, for which (to your Noble Generosity, not to my desert, be it spoken) you gave me, besides other Favours, a considerable allowance. Meet then it is that you should have the first Fruits of my Labours in this kind, as a token of my real love, and testimony of a grateful

grateful heart, and I hope your Lordſhip will ſo interpret it.

Another Reaſon why I preſume to prefix your Lordſhips Name to the following Diſcourſe is this; that it being ſhrouded under your Honourable Protection, may paſs the more currant: We live in a carping Age; but if theſe Papers find acceptance with you, (I know you to be ſo judicious and well-devoted) I do not much value the exceptions of others.

This Paper-Preſent I call **A Funeral Handkerchief**, *Containing Arguments to comfort us at death of Friends; and the ſeveral Uſes we ought to make of ſuch loſſes.* Noble Sir, you have out-lived many Friends, you have buried many dear Children, and lately parted with

with a Religious Lady, who drew with you in the Yoke of Marriage above 59 years. [I am not afraid to call her Religious, *Her daily reſpect to the Word and Prayer in private; Her love to the Publick Ordinances; Her ſtrict obſervation of the Lord's Day, and her pious care that others ſhould do ſo: Her faſtings and ſoul-afflictings upon occaſion, together with her conſtant circumſpect walking, are to me undoubted ſigns of her Religious Diſpoſition.*] Theſe afflictions, and many others which God Almighty hath pleaſed to exerciſe your Lordſhip with, you have patiently undergone & overcome, through the Auxiliaries of Reaſon, and Divine Aſſiſtance. But, my Lord, have you learnt to make a right uſe of death of Friends and Relations? This is an hard

leſſon

lesson which few take forth: let me intreat you to cast your eye especially upon the second Part of this following Treatise, where you shall find several Uses set down; Copy them out in your daily practice, that so when the Sun of your life doth set, which declines apace, you may go to your Dormitorie in peace.

Though these Papers do not inform you of what you know not, yet they may serve to mind you of what you know. King *Philip* knew that he was a mortal Man, yet he would have his *Monitor* every morning to tell him that he was so, uttering these words with a loud voice, Μνήσθητι ἀνθρωπος ὤν. *I think it meet*, my Lord, as St. *Peter* speaks, 2 Pet. 1. 13. *to stir you up, by putting you in remembrance*: And I hope your

Lord-

Lordship will suffer me to be your Remembrancer from the Press, as I was for * several years from the Pulpit, which was no small encouragement to me in my Ministerial Pains.

* I had the honour to be Chaplain seven years.

But fearing lest I should exceed the bounds of an Epistle, craving your Lordships Patronage and Acceptance of these my Labours, I take leave, and rest,

My Lord,

Ashow, *Jan.* 27. 1670.

Your Honours most humbly devoted Servant,

Tho. Allestree.

To the Reader.

Courteous Reader,

SOme judicious Divines have looked upon theſe following Notes, as a Talent, not to be buried in a Napkin, *or in a few* ſheets *of Paper in my Study; I therefore reſolved at laſt to* preſs *them for* publick ſervice. *This I can ſay, I have not offered thee that which coſt me nothing: I have ſpent much time and labour in the compoſure of this following Treatiſe. What I have met with in reading that might ſerve for my preſent purpoſe, I have digeſted into a method for thy benefit, and the principal Quotations I have ſet down. A Poſy is not caſt away becauſe made up of ſeveral Flowers; nor Honey diſtaſted, which the diligent Bee gathers here and there: nor I hope wilt thou like this Book the worſe, becauſe there are ſeveral Quotations in it.*

The former part of this Funeral Handkerchief *may teach thee to take patiently the death of Friends. We read* Act. 19. 12. That frō the body of *Paul* were brought to the ſick, Handkerchiefs, or Aprons, and the Diſeaſes departed from them, and the evil ſpirits went out of them.

This

To the Reader.

This Handkerchief brought to thee from mine hand, may (through Gods bleſſing) be a means to cure thee of melancholly, immoderate ſorrow, diſcontent, and ſuch like diſtempers of ſpirit, which may ariſe at death of Friends and Relations. Mine Arguments are grounded upon Divine Writ; And as David *ſaid of the Sword of* Goliah, 1 *Sam.*21.9. There is none like that, give it me: *So ſay I of Scripture-Arguments, there are none like them: Theſe are right words, and ſo the more perſwaſive;* Job 6.25. How forcible are right words?

The latter part of this Treatiſe may teach thee ſeveral good uſes which thou oughteſt to make of the death of Friends and Relations. The firſt part is far larger than the ſecond; what though? A large firſt, makes recompence for the ſhorter ſecond Courſe at any mans Table. *And this I alſo ſay, That though the firſt part be greater in bulk, yet the latter is of greater worth; both parts I hope may in ſome meaſure anſwer expectation as to what they promiſe; but the latter chiefly, if thou liveſt up to it, may be a means to promote thy eternal Salvation, which is the hearty deſire of*

Thy faithful Friend

Aſhow, Jan.
27. 1670. and Servant,

T. Alleſtree.

Errata in the *Funeral Handkerchief*.

PAge 3. line 13, read *Telluris*. p. 4. l. 21, r. *are not*. p. 5. l. 7, r. *mourning*. p. 6. l. 10, r. *resorbebant*. p. 11. l. 27, r. *as his gift: so saith*. p. 20. l. 1, r. *Patimur*. p. 59. l. 22, r. μέλιτος, ῥεῖν. p. 60. l. 1, r. πῦξιν. l. 2, r. *a fixed*. p. 61. l. 19, r. ἐπιμανὴς. p. 62. l. 3, r. cast off. p. 64. l. 20, r. may be presently. p. 67. l. 3, after κυματα insert μακρὰ. p. 77. Marg. r. *miserum*. p. 84. l. 33, r. *did so lively paint*. p. 125. l. 13, r. *whet*. l. 14, r. Mowers. p. 130. l. 9, r. *my Corn*. p. 159. l. 24, r. *meet*. p. 190. l. 14, r. *suffer patiently*. p. 191. l. 26, r. *secundæ*. p. 197. l. 12, r. *manuum*. p. 198. l. 22, r. *be no*. p. 217. l. 30, r. ἐμπρέποντες τοῦ καλλαπίσμασι. p. 254. l. 2, r. *Gen*. 47. l. 30, r. μείωσις. p. 266. l. 31, r. *with the wicked*. p. 277. l. 27, for *within*, r. *with him*. p. 279. l. 17, r. *thy enquiries*. p. 282. l. 25, r. *putting*. p. 297. l. 27, r. *expectation*. p. 299. l. 20, r. *tormented in, which*.

Errata in the three Sermons.

Page 7. line 7, read *gratitudinem*. l. 34, r. *frequentiam*. p. 9. l. 13, f. *them*, r. *him*. l. 17, r. παραπλησίον. Marg. r. *à morte remotus*. p. 12. l. 20, r. saith, he hath. l. 21. r. *there is sin*. p. 22. l. 28, r. *impenitent wretches*. p. 31. l. 14. r. Afflictorum. p. 32. l. 1, r. erexit. p. 40. l. 12. r. *strangely*. p. 46. l. 24, r. *devoted*. p. 55. l. 9, r. *his life*.

These and some other small faults of the Printer, which thou mayest possibly meet with in reading, may be easily mended with a little Ink: But the Personal Faults of the Author can onely be done away by the Blood of Christ; for the effecting of which, thy prayers are desired.

Farewell.

A

A Funeral Handkerchief.

CHAP. I.

The Porch, Entrance, or Preface to to the enſuing Diſcourſe.

WHen a Friend is going a long Journey, it is a commendable piece of civility to go with him ſome part of the way, and to weep at parting: ſo civil were the people to St. *Paul*, Act. 20. 37, 38. *they accompanied him to the ſhip, and wept over him.* So when our Friends depart and go to their long-home, from whence they ſhall never return till time ſhall be no more, is it not good manners to accompany them to the Grave, and ſhed ſome tears for them, whom we ſhall ſee no more with mortal eyes? Eccl. 12. 5. *Man goeth to his long-home, and the Mourners go about the ſtreets.* The Jews were wont to hire Mourners (2 *Chron.* 35. 25. *Jer.* 9. 17, 18. *Amos* 5. 16.) and for the moſt part they were women called in Latin *Præfica*: They pro-

Part 1. profeſt an Art in Mourning and compoſing doleful Ditties: And for the greater ſolemnity, perſons of worth or eſtate would hire them to accompany the Hearſe, and they would mourn for the Dead with ſuch affection, geſture, and lamentation, that they would cauſe others to mourn for company. We find *Eccleſ.* 7. 2, 4. the Wiſe-man calling the houſe where one dies, *the houſe of Mourning*, which he would not do, if it were not lawful to mourn upon ſuch an occaſion. We reade in Scripture how *Abraham* mourned for *Sarah*, Gen. 23. 2. *Joſeph* for his Father *Jacob*, Gen. 50. 10. The *Iſraelites* wept for *Moſes*, Deut. 34. 8. ſo for *Samuel*, 1 Sam. 25. 1. *Eliſha* cryes after *Elijah*, 2 King. 2. 12. *Jeremiah* weeps for *Joſiah*, 2 Chro. 35. 25. And under the New-Teſtament we find Act. 8. 2. — *devout men carried Stephen to his Burial, and made great Lamentation over him.* And *Act.* 9. 36, 37, 39. We find there the Widows embalming charitable *Dorcas* in tears: And before this we reade how *Martha* and *Mary* wept ſore for their Brother *Lazarus*, John 11. 19, 31, 33. Nay Chriſt himſelf wept, *v.* 35. and the Jews interpreted it as an argument of his love to *Lazarus*, *v.* 36. ſo that civility, cuſtom, and love to deceaſed Friends call for weeping upon ſuch an occaſion.

It is pronounced as a judgment upon wicked men, when relations ſhed not a tear, nor pay a ſolemn ſigh, but are rather glad to be rid of them; *Job* 27. 15. *Pſa.* 78. 64. ſo God threatned *Jehoiakim* that he ſhould die unlamented, and be buried with the *burial of an Aſs*; Jer. 22. 18, 19.

18, 19. *Herod* looked on it ſo ſad to die unlamented, that he gave expreſs command, that when he died, one of every Noble Family in his kingdom ſhould be ſlain, that by that means his death might of neceſſity be lamented, if not for love of him (as the Tyrant had no reaſon to expect) yet for the loſs of others. *Joſeph. Antiquit.* *Pr 11.*

Dr. *Abbot* 6th Lect. on *Jonah*, p. 124. 1.

The ſaying of *Solon*, *Mors mea non careat Lachrymis*, and let not my death want tears, ſo it be done temperately; is to be preferred before that of *Ennius*, *Nemo me lachrymis decoret*, Let no man mourn for me.

Dr. *Willet* on *Gen.* p. 251.

He hath lived (*Telliss inutile pondus*) a very unprofitable wretch, who being dead, is carried forth as ſervants carry out the ſweepings of the Houſe, or guts of Birds, or entrails of Beaſts, without any ſhew of ſorrow: Tears then at death of Friends, are ſilent expreſſions of the uſefulneſs of our dead Friend, (whileſt living) and of our value and eſteem of him.

And if we ſeriouſly conſider loſſes of this nature, how can we chuſe but weep? For a wife to loſe her husband, *the Guide of her Youth*, Pro. 2.17. who was a ſhield to defend her, or as the Sun to chear her, (*Gen* 37.9,10.) muſt needs be a bitter loſs: So for a Husband to loſe his Wife, the *Wife of his Youth*, Prov. 5.18. or the *Wife of his Boſom*, Mic. 7.5. the *deſire of his eyes*, Ezek. 24.16,18. muſt needs be a bitter loſs. So for Parents to loſe Children, who have their being from them, and from whom they expect comfort in their old age, muſt needs be a bitter loſs. So how can Children chuſe but weep at death of Parents? to loſe a *Father that begot them*,

Part I.

Prov. 23.22. and took pains to provide for them (1 *Tim.* 5.8.) so to lose a dear Mother that bare them nine months in her belly, twelve months in her arms, and many years in her mind and care, must needs be a bitter loss. Yet the Apostle in the catalogue of offenders that should come in the last dayes (and surely ours are the last) tells us of some that shall be (ἄστοργοι, 2 *Tim.* 3.3.) *without natural affection*, unnatural to Relations whilst living, and when dead, as if their hearts were hewen out of a Rock, they are unmoved, they can with dry eyes and cheeks behold the Funeral Solemnities of Parents, Children, Husband, Wife, &c. without any shew of sorrow: Though God *strikes them* through their Relations, *yet they have not grieved*, Jer. 5. 3. let such consider that of the Psalmist, *Psal.* 28. 5. *because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them and not build them up:* God there threatens such as are not affected with sad passages of his providence; the chief of which we conclude are loss of Friends and Relations.

The Poet had observed an unnatural Son that before the time would be enquiring into his Father's age;

—*Filius ante diem Patrios inquirit in annos.*

He would have his Father wrapt up in his winding-sheet, that he might rip open his Baggs; would have him in his Coffin, that he might enter into his Coffers: And when the time of his Fathers interment is at hand (which to him comes never sooner than expected or desired) this unna-

ἡλαυσί-γελος, *Mixtus fletui risus.* Sphinx Philos. p. 316.

unnatural Son, it may be, goes clothed in *black*, having a *light* and *merry heart* under a *ſad* and *mournful habit*. So many Wives that have lived, it may be, too looſly and wantonly, at their husbands death, like that woman that *Joab* ſent for (2 *Sam.* 14. 2.) feign themſelves to be Mourners, and put on monring Apparel. Thus *Bathſheba's* mourning for her husband *Uriah* (2 Sam. 11. 26.) is thought by ſome to be hypocritical; for by his death, ſhe was freed from her husbands rage, from ſhame and puniſhment which ſhe juſtly deſerved; and withal ſhe had hopes to become a Queen, as indeed ſhe did. But let ſuch hypocritical Mourners conſider, without repentance, their portion will be with Hypocrites, where (*Mat.* 24. 51.) *there ſhall be weeping and gnaſhing of teeth.* In Hell there is weeping in good earneſt: And every tear ſhed is ſo far from quenching Hell-fire, that like Oyl it will encreaſe the flame thereof: and here I leave ſuch unnatural wretches. Part 1.

On the other ſide, ſome there are that at death of Friends weep immoderately, they *weep till they can weep no more*, as the expreſſion is 1 *Sam.* 30. 4. they are ſo impatient, that for ever after they lead diſconſolate lives, ſitting daily *inter ſuſpiria & lachrymas*, ſighing, ſobbing, and ſorrowing: they are ſo diſcompoſed, that they cannot, as the Apoſtle commands, *attend upon the Lord without diſtraction*, 1 Cor. 7. 35. They cannot pray, nor meditate, nor give thanks to God with that fixedneſs and compoſure as they ought to do, *Pſal.* 57. 7. And it may be they forbear going to Church, becauſe they cannot endure

Part. 1. dure the ſight of their friends grave. Nay further, they are not only inwardly penſive, but outwardly paſſionate, they fill Heaven and Earth with Exclamations.

Horrendis graviter Cœlum pulsâſſe querelis.

And many times paſſionate unſavory Speeches (the ſcum of a diſcontented ſpirit) proceed from them, as from *Jonah* when his Gourd withered, *Jonah* 4. 8, 9. He wiſh'd himſelf dead, and tells God, *He did well to be angry, even unto death.* St. *Auſtin* ſpeaking of his Mothers Death ſaid, *Oculi mei reſorbebant fontem ſuum uſque ad ſiccitatem*; His eyes had drained his very Fountains dry, ſo exceſſive he was in weeping. Indeed this hath been an infirmity in the beſt of men and women. See *Jacob* at the ſuppoſed death of *Joſeph*, Gen. 37. 33, 34, 35. *He rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many dayes; and all his ſons, and all his daughters roſe up to comfort him, but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon mourning: thus his father wept for him*; His mourning like the *ſwelling of Jordan* (*Jer.* 12. 5.) impetuouſly, paſſed the banks of Reaſon. *So if miſchief* (ſaith he) *befal Benjamin by the way in which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave*, Gen. 42. 38. So *David* hearing news of the untimely death of *Abſalom*, the text tells you, 2 *Sam.* 18. 33. *The king was much moved, and went up to the chamber over the gate, and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom, would God I had died for thee!*

Aug. Confeſs. lib 9 cap. 12.

thee! O *Absalom my Son, my Son!* *David* is too excessive in his grief, and speaks things that were not fitting (as passionate men use to do) *Would God I had died for thee!* Why *David*, what would have become of the Kingdom, what miseries would it have been involved in if *Absalom* had survived? The violence of Passion here makes *David* forget himself, Gods Church and People. So *Naomi*, *Ruth* 1. 3, 5. had lost her Husband and two Sons, and *vers.* 19, 20. because God had dealt thus bitterly with her, she refuseth her Name, will be called, *Marah*, that signifies *bitterness*; and not *Naomi*, that signifies *pleasant*; she refuseth this Name being so unsuitable to her condition. So the women of *Bethlehem* at the untimely death of their Infants, (*Mat.* 2. 16, 18.) mourn, & will not be comforted And indeed the female kind naturally is more disposed to tenderness than the male (*Isa.* 49. 15.) and so more apt to weep immoderately, and (as one saith) of the two, the more to be pitied, and the more capable of excuse and pardon: But yet immoderate Sorrow in none is to be allowed. Part 1.

As we approve not then of a *Stoical Apathy* (for the best of Gods Servants have passions in them, *Acts* 14. 15. *James* 5. 17. and passions are the feet of the soul, placed in the sensitive appetite by the finger of God and Nature) so neither do we approve of passions when irregular, for then they are diseases of the mind, depravers of reason, disturbers of the understanding, and cause the wisest men to speak and act not like themselves. See Dr. *Renolds* on the Passions.

Part 1. We find our Saviour *Luke* 7. 12, 13. saying to the Widow who wept for her only son, *Weep not*, he doth not there forbid natural affection, but inordinate passion; not tears simply, but their excess; not tears of sympathy and parental tenderness, but despairing repining tears. To shut up this, the Apostle would have us to *mortify inordinate affection* (*Col.* 3. 4.) that of sorrow, as well as that of anger, *&c.* now it is inordinate when set on wrong objects, or when it is in extreams, either defective or excessive: This corruption or disorder in our affections must be purged out.

See Dr. *Walkers* Sermon on that Text.

Now I shall lay down several Arguments to prevent inordinate mourning at death of Friends. Take ten, which are as so many Corks to the Net, to keep the soul under such losses from sinking too deep in sorrow.

CHAP.

CHAP. II.

Ten Considerations to prevent immoderate Mourning at the Death of Friends.

IN the first place, Consider, *the Necessity of Dying*: For, *We must needs dye*, 2 Sam. 14. 14. So, Eccles. 12. 5. *Man goeth to his long home*; Man indefinitely, *i. e.* every man, high and low, rich and poor, beautiful and deformed, male and female, young and old, good and bad, all go to their long home, the Grave. So *Ps.* 89. 48. *What man is he that liveth and shall not see Death? Shall he deliver his soul from the hand of the Grave? Selah.* No, though he now liveth, yet he shall not alway live, but sooner or later shall see Death. *Joshua* and *David* call Death, *The Way of all the Earth*, Josh. 23. 14. 1 King. 2. 2. This way all Creatures of the Earth walk, and therefore *Job* calls the Grave, *The House appointed for all Living*, Job. 30. 23. *No man hath power over the Spirit to retain the Spirit*, *Eccles.* 8. 8. But when his time is come, *The Spirit shall return to God who gave it*, Eccles. 12. 7. Death that black Prince, or *King of Terrors* (So called *Job* 18. 14.) is an invincible Champion, who riding on his pale Horse, for above these five thousand years, hath with an impartial stroke

See Mr. *Dugard's* Sermon on that Text.

Part 1. ſtroke layd all flat before him. The long-liv'd Patriarchs, *Adam*, *Seth*, *Enoch*, *&c.* like ſtout Oaks held out long, but were forced at laſt to ſubmit to Death's fatal ſtroak, as you my read, *Gen. Chap. 5. Statutum eſt omnibus ſemel mori.* Heb. 9. 27. *It is appointed for all men once to dye.* It is *Statute Law*, enacted in the Court of Heaven, the decree is eſtabliſhed, the writing ſigned, and like the *Laws of the Medes and Perſians*, (Dan. chap. 6. verſ. 8.) *never to be reverſed*, whileſt this world laſteth; we onely read of two exempted ſince the Creation of the World, *Enoch* and *Elijah*, who though they dyed not, yet underwent a change, and the like is not now to be expected. So then that all muſt dye is an univerſal rule, admitting of no exception: And how ſoon all we may be brought in as Examples to this generall Rule, we know not. Even Kings on Earth are but Earthen Kings, and like *Nebuchadnezzar's Image* (Dan. 2.) *ſtand on feet of clay*, and moulder away as well as others, *Æquo pede pulſat pauperum tabernas, regumq; turres.* Hor. *I have ſaid ye are gods,— but ye ſhall dye like men, Pſal. 82. 6, 7. Auguſtus mortuus eſt.* Nay Chriſt himſelf dyed, the Lord of Life is put to Death; though he did not ſin actually, yet becauſe he had our ſins by imputation, *Iſa. 53. 6. 1 Pet. 2. 24.* He ſtood guilty of our ſins (for he became our Surety) and therefore underwent a diſſolution, though indeed he ſaw no corruption, *Acts 2. 27.* ſo *Acts 13. 37.* Now as *Phocion* ſaid to one that was condemned to the ſame death with him, *Are thou not glad to dye as Phocion does?* So ſhall

we

we be too much cast down at death of our Friends, seeing the Patriarchs, Prophets, Apostles, nay Christ himself hath tasted death's bitter Cup. Well then, at death of your Friend consider that, *Job* 21. 33. *Every man shall draw after him, as there are innumerable before him.* Me-thinks this should somewhat alleviate our sorrow. *Quis tam superbæ impotentisque arrogantiæ est, ut in hâc naturæ necessitate (omnia in eundem finem revocantis) se unum ac suos seponi velit?* An Heathen looked upon it as a great piece of weakness and pride for any man to expect, that either he or any of his should be exempted from the general rule of mortality. *Part* 1. *Seneca de consol. ad Polib.* 24.

Secondly consider, *The friends you lose are not so much yours as God's.* 1 Chron. 29. 14. *All things come of thee* (saith *David.*) And St. *James* saith, *Jam.* 1. 17. *Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights,* &c. Children among other things are the gift of God. This Lesson our great Grandmother *Eve* taught us, calling her first-born, *Cain,* saying, *I have gotten a man from the Lord,* Gen. 4. 1. *Heb.* קניתי *Septuag.* διὰ τοῦ θεοῦ, which is as much as σὺν θεῷ, *Musculus in locum.* By the favour, help, and blessing of God, as his gift. So saith *Jacob, Gen.* 33. 5. *These are the Children which God hath graciously given me.* And God tells us, he gave unto *Isaac, Jacob* and *Esau, Josh.* 24. 4. *Psal.* 127. 3. *Lo Children are an heritage of the Lord, and the fruit of the womb is his reward. Clavis cœli, sepulchri, cordis, & matricis in manu Dei.* It is God that opens and shuts the Womb at his pleasure. 2. *Consid.*

Part 1. ſure. See *Gen.* 30. 2, 23. God may ſay truly what *Benhadad* ſaid falſly, 1 *King* 20. 3. *Thy ſilver and thy gold is mine, thy wives alſo and thy children, even the goodlieſt are mine.* We uſe to beſtow upon relations a term of propriety, as *my* Husband, *my* Wife, *my* Father, *my* Mother, *my* Brother, *my* Siſter, *my* Son, *my* Daughter, *my* Friend, *&c.* Whereas the truth is, they are not ours but Gods; he is the abſolute owner of them: he made them, and hath freely lent them to us, without any certain time, or date, or promiſe of continuance; and what is lent freely (we cannot deny but) may be call'd for moſt juſtly at the pleaſure of him that lent it. May not God moſt juſtly ſay, as the Owner of the Vineyard to the murmuring Labourer, *Mat.* 20. 15. *Is it not lawful for me to do what I will with mine own?* Well then, we hold our Friends (*non jure, ſed gratis*) not by a juridical right, but upon favour and courtiſie; and if we enjoyed our Relations ſome time, we ſhould be thankful to God, that hath lent them to us ſo long, rather then murmur that he takes them ſo ſoon.

St. *Jerome* comforting *Paula*, for the death of her Daughter *Breſilla*, ſaid, *Durum quidem, ſed tolerabile, quia ſuſtulit ille qui dederat*; It was a heavy loſs, but to be born patiently, becauſe he took, that gave at firſt. This comforted *Job*, when amongſt other things he had loſt his Children, *Job* 1. 21, 22. *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* *Job* conſidered, that God had taken but what he gave at firſt, and ſo doth thankfully reſign up his loſſes to him.

Thirdly

Part 1.

3. Consideration.

Thirdly consider, *God hath a hand in death of Friends*, Psal. 31. 15. *My times are in thy hand*, saith *David*, times of plenty and times of poverty, times of health, and times of sickness, living times, and dying times, are *in the hand i.e.* of the disposal *of God*. He measures time of life in what proportion he pleaseth; to some he gives a large piece, to others a small remnant, *Job* 7. 1. *Is there not an appointed time to man upon earth?* Here he puts it by way of question; but *Job* 14. 5. There he puts it out of question, and takes it for granted, *That mans dayes are determined, the number of his moneths are with thee* (O Lord) *thou hast appointed his bounds, that he cannot pass*. So that when a Friend departs, that's the time that God hath appointed. So it is said of *David*, *Acts* 8. 36. *After he had served his own generation by the will of God, fell asleep*, &c. *Will of God*, may be annexed to his *falling asleep*, as well as *serving his generation*; he dyed then by the will of God, and was gathered to his Fathers, and saw corruption. *Job* saith, *Job* 30. 23. *I know that thou wilt bring me unto death, and to the house appointed for all living*. *Naomi* said, when she was deprived of her Husband and two Sons in a strange Land, *The Almighty hath dealt very bitterly with me, and the Lord hath testified against me, and the Almighty hath afflicted me*, Ruth 1. 5, 20, 21. compared. So *Moses*, speaking of the frailty and shortness of mans life, saith, *Thou turnest man to destruction, and sayest, Return ye children of men*, Psal. 90. 3. Gods *dixit* is his *fecit*; (as in the first Creation he said, *Let there be light, and*

there

Part 1. *there was light*, Gen. 1. 3.) So God here saith, *Return*, *i. e.* he makes them to return (*viz.*) to their Original, *The Body to the earth, and the Spirit to him that gave it*, Eccles. 12. 7. So *David*, tells us, *God takes away mens breath, and then they dye and return to their dust*. Psal. 104. 29. God indeed is the orderer and ordainer of all conditions, 1 *Sam.* 2. 6. *The Lord killeth and maketh alive, he brings down to the grave, and bringeth up*. So Isa. 45. 7. *I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things*. Our Saviour tells us, not a *Sparrow falls to the ground, nor a hair from our heads, without the overruling providence of God*, Mat. 10. 29, 30. Here is *Argumentum a minore ad majus*, If not a Sparrow, a bird of small price and account, or an Hair, which is no essential part, but made for convenience and ornament; if these fall not to the ground without the will of our heavenly Father, surely a Friend cannot dye but God wills it. Let us then at loss of Friends patiently submit to Gods will. The *Heathenish Idolaters* were loth to cast *Jonah* overboard, but when they had cast lots, and found it to be Gods will it should be so, they patiently submitted, *Jonah* 13. 14. Let not Heathens outstrip Christians. Let us say with Christ, *John* 18. 11. *The Cup which my Father hath given me, shall I not drink it?* See *Jobs* carriage *Job* 1. 20, 21, 22. *He fell down and worshipped, not murmured; he charged not God foolishly*, by railing as though he dealt unjustly with him, but saith, *The Lord hath given, and the Lord hath taken*; He saw the hand of God in whatever befel

beſel him, and this was a ſtrong pillar of ſupport- Part 1.
ment to his drooping ſpirit. It is no ſtriving a-
gainſt the ſtream or current of Gods powerful
will, *Job* 9. 4. *Iſa.* 45. 9. Let Gods authority
over thee prevent impatience in thee. *God who*
doth what he will, and will do what he pleaſeth,
Pſal. 115. 3. So *Pſal.* 135. 6. *He takes away*
and none can hinder him, who will ſay unto him,
What doſt thou? *Job* 9. 12. Say then when a
Friend is dead, *Truly this is a grief, yet I muſt*
bear it, Jer. 10. 19. And as *Seneca* ſaith, *Æ-*
quum eſt ut patienter feras quicquid corrigere eſt
nefas, It is but fit to bear that patiently which
we cannot remedy.

Fourthly conſider, *God intends it for thy good,* 4.
Pſal. 119. 68. *Thou art good (O Lord) and* Conſide-
doeſt good. So verſ. 75. *I know, O Lord, that* ration.
thy judgments are right, and that thou in faith-
fulneſs haſt afflicted me. So *Pſal.* 145. 17. *The*
Lord is righteous in all his wayes, and holy (or ac- Non.
cording to *Orig. merciful*) *in all his works.* Plu- Miſeri-
tarch in his Epiſtle conſolatory to his Wife on cors.
the death of a Child, amongſt others hath this
Argument, *We muſt always think well of what the*
Gods do. Chriſtians ſhould conſider, that God,
in the ſaddeſt paſſages of his providence, aims at
their good: Though indeed his ways be ſometimes
hidden, yet they are alway juſt. *When clouds and*
darkneſs are round about him, then righteouſneſs
and judgment are the habitation of his Throne,
Pſal. 97. 2. Though his Providences ſometimes
ſeem to croſs his Promiſes, yet in the concluſion
you ſhall ſee *all things work together for good,* as
Phyſick works for the good of the Patient, *Rom.*
8. 28.

Part 1. 8. 28. Every Rod, like *Jonathans*, 1 *Sam.* 14. 27. hath Honey at the end of it. *All things*, even loſs of Friends, *work together for good to thoſe that love God.* We read how *Sampſon* fetch'd *Honey out of the carcaſe of the Lyon*, *Judg.* 14. 8, 9. So may we find or fetch good inſtructions from the Carcaſe of a deceaſed Friend.

God (it may be) took away ſuch or ſuch a Relation (as the Widow of *Sarepta* ſaid when her Son was dead) *to call your ſins to remembrance*, 1 King. 17. 18. May be your ſin might be fooliſh Indulgence, or too much Fondneſs; you loved your Relation too much, and therefore God took him (or her) away, that you might not commit ſpiritual adultery, which you do when you beſtow that love and delight upon the Creature that is due to the Creator, *Pſal.* 73. 27. God there threatens ſuch as go a *whoring from him.* He will not ſuffer ſuch behaviour in thoſe whom he hath marryed to himſelf, *Hoſ.* 2. 19. God is a *Jealous God*, *Exod.* 20. 5. And as a diſcreet Wife, if ſhe perceives her Husband to be in love with her Maidſervant, will preſently put her away, that ſhe may be chief in her Husbands affection; So if God loves us, he will take that away which ſteals our affections from him. *Privat bonis, aut liberis, nimium amatis, ut deſiderium bonorum præſtantiorum atq; cœleſtium magis in eis excitat.* He deprives us, (ſaith *Paræus*) of Children, or ſome ſuch outward good things which we love too much, that he may thereby excite us to love better things more. Or, your ſin might be worldly-mindedneſs.

Paræus, *in Gen.* 37. *chap.*

neſs, you were (it may be) over-worldly in providing portions for ſuch or ſuch a Child. *Quæ inſania eſt ô miſerrimi! ut hæredes alios quoſcunque faciatis, vos ipſos vero exhæredetis.* God ſaw thee well nigh loſt in a croud of worldly cares; and therefore took away thy Child, that thou mighteſt ſit looſe to the world, and mind heavenly things. *God is a gracious Father* (as one ſaith) *wiſely tempering the Cup for his Children, leſt they ſhould ſurfeit on worldly enjoyments, which they might eaſily do, if they were not mixed with occaſions of ſorrow.* Or (it may be) thou didſt not think ſufficiently on thy latter end, as God requires, *Deut.* 32. 29. We are ready to ſay with *Peter, It is good for us to be here,* Mark 9. 5. God therefore took away a near Relation, which ſpeaks as *Dalilah* to *Sampſon, The Philiſtines be upon thee Sampſon,* Judg. 16. 9. So thy dead friend ſpeaks to thee, thou haſt a mortal Body, Death is at the door. By this means God teacheth thee *to number thy dayes, and apply thy heart to wiſdom,* as *Moſes* prayed, *Pſ.* 90. 12.

Or laſtly, God (it may be) took away thy Friend to humble thee, and prove thee, to try thy Obedience, to exerciſe thy Faith and Patience, as in *Jobs* caſe, *James* 5. 11. Thus, as the Author to the *Hebrews,* Heb. 12. 11. *No chaſtening for the preſent ſeemeth to be joyous but grievous: nevertheleſs afterwards it yeeldeth the peaceable fruit of Righteouſneſs unto them which are exerciſed thereby.* So that this croſſing of us is *to do us more good at our latter end.* Deut. 8. 16. *Moſes* with his *Rod* wrought wonders, *Exod.* 4. 17. And God teacheth us many admirable and

Part 1. Salvian, ad Eccleſ. Cathol. lib. 2 pag. 380.

Part 1. excellent Leſſons with a *Feſcu* made of a *Rod*, *Job* 36. 8, 9, 10. *Mic.* 6. 9. παθήματα, μαθήματα, *Nocumenta, documenta.* Well then, as a Patient refuſeth not from his Phyſitian a bitter Potion, or from the Chyrurgeon a corrhoding Plaiſter, becauſe it makes way for healing, it is in order to a Cure. So, loſs of Friends (though of all outward loſſes moſt bitter, yet) ſhould be taken patiently: becauſe it is a Medicine to heal ſpiritual Maladies; See *Iſa.* 27. 9. Me-thinks this conſideration ſhould make us not only ſubmit, but rejoyce under ſuch loſſes.

5. *Conſideration.* Fifthly conſider, *God is ſtill with thee,* Pſal. 46. 1. *God is our refuge and ſtrength, a very preſent help in trouble.* So Pſal. 90. 2. *From everlaſting to everlaſting, thou art God.* Though Friends forſake us, through unavoidable mortality, yet an Eternal God is ſtill where he was, he keeps his ſtanding: He can ſupply the place of Father, Mother, Husband, Wife, Son or Daughter, for he is an *All-ſufficient God,* (So it is in the Original, *Gen.* 17. 1.) In him there is all excellency, beauty, comfort and good of the creature in a moſt ſuperlative and glorious manner, ſufficiently, eminently, tranſcendently; ſo that every loſs is made up in him, as *Philip* ſaid, *Shew us the Father, and it ſufficeth us,* John 14. 8. and St. *Paul* ſaith, Phil. 4. 19. *My God ſhall ſupply all your need.* There is ſweetneſs enough in God to ſweeten all outward bitterneſs, ſo that though the Conduit Pipes, through which mercies were conveyed unto us, be taken away, yet the Fountain runs ſtill entire in God. *Hagar,* we read, had a *Fountain* by, but her blubbering

ing eyes kept her from seeing it, *Gen.* 21. 17, 18, 19. God the fountain of happiness is still with thee, and thou maist have daily recourse to him, and therefore wipe thine eyes and rest contented. God saith to his People, what the King of *Israel* did to the King of *Syria*, *I am thine, and all that I have*, 1 Kings 20. 4. Let us then under loss of Friends comfort our selves in the Lord our God; and say with *David*, Psal. 18. 46. *The Lord liveth, and blessed be my Rock, and praised be the God of my Salvation.* When Creture-crutches fail, we have the *Rock of Ages* to rely upon. Therefore, *Rejoyce in the Lord, and again, I say, rejoyce*, Phil. 4. 4. *Part* 1.

Sixthly consider, *Thou deservest greater losses and crosses than those thou meetest with.* Thy sins are far heavier than thy sufferings. The shower of misery and trouble that befalls us, through loss of Friends, was raised by the ascending vapour of our sin, *Nehem.* 9. 33. So *Psal.* 39. 10. God *corrects man for his iniquity*; and therefore, *Wherefore doth a living man complain, a man for the punishment of his sin?* Lam. 3. 39. Why doth vain man fret as though his sins cast not one mite into the treasury of his sufferings? Whereas indeed his sufferings are less than his sins. As *Ezra* said, *Thou our God hast punished us less than our iniquities deserve*, Ezr. 9. 13. And as *Zophar* told *Job*, Job 11. 6. *Know that God exacts of thee less than thine iniquity deserveth*, So *David*, Psal. 103. 10. *He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Quamvis aspera & adversa patiamur,* 6. *Consideration.*

Part 1. Salv. lib. 4 de gub. Dei. pag. 114.

minora patiamur quàm meremur : Quid querimur, quod dure agat nobiſcum Deus? multò nos cum Deo duriùs agimus. Exacerbamus quippe Deum impuritatibus noſtris, & ad puniendum nos trahimus invitum. The fire of Gods wrath is not proportionable to the fuel of our ſins whilſt we live in this world. Let us then *bear the indignation of the Lord, becauſe we have ſinned againſt him.* Thus the Church reſolves, *Mich.* 7. 9. Let us not murmur that it is ſo bad, but rather admire at Gods goodneſs, that it is not worſe with us.

7. Conſideration.

Seventhly conſider, *The many undeſerved favours which God confers upon thee.* He might have taken away all thy Relations, whereas he hath left ſeveral to chear thee: And therefore as *Jonadab* ſaid to *David, Let not my Lord ſuppoſe that they have ſlain all the young men the Kings Sons, for Amnon onely is dead : Now therefore let not my Lord the King take the thing to his heart,* 2 *Sam.* 13. 31, 32, 33. If God hath taken away but one relation at a time, let us not lay it to heart, to grieve exceſſively, ſeeing he continues to us ſeveral other Relations, whom he, for our ſins, might juſtly have deprived us of. Beſides, God might have taken away our health, wealth, yea life it ſelf, and ſent us to Hell. *It is of the Lords mercys, that we are not conſumed, becauſe his compaſſions fail not : They are new every morning, great is thy faithfulneſs,* Lam. 3. 22, 23. Look round about thee, and thou canſt not chuſe but ſee many precious mercies that thou ſtill enjoyeſt. And thou ſhouldſt be thankful for

what

what thou haſt, rather than repine at what thou haſt loſt. *Lot* had moſt of his goods (which he had not time to remove) and his Sons in Law conſumed in a fearful fire from Heaven, and his Wife turned into a pillar of Salt before his eyes, (a fearful ſpectacle) as you may read, *Gen.* 19. Yet he counted it (notwithſtanding his great loſſes) a great mercy that he had his life ſpared; *Verſ.* 19. *Behold, now thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my Life.* And *Job* (whoſe caſe as to outward loſſes, was far worſe than thine) thought himſelf bound by the good to endure the bad, *Job* 2. 10. *What? Shall we receive good at the hand of God, and ſhall we not receive evil?* It was a fearful miſcarriage in *Rachel*, who, under the want of Children, cryed out to her Husband, *Gen.* 30. 1. *Give me children or elſe I die.* She had no deſire to live, or ſhe would die of diſcontent and grief under the want of Children. It was a great weakneſs in *Jacob*, that having ſo many Children left, and living in ſo great honour and plenty, yet took the ſuppoſed death of his Son *Joſeph* ſo impatiently, that he refuſeth to be comforted, *Gen.* 37. 34, 35. reſolving to go to the grave mourning. And no leſs excuſable was *Jonah*, who having his Gourd ſmitten, grows wonderfully impatient, *Jonah* 4. 8, 9. Whereas he might have thankfully reflected upon his late deliverance out of the Whales-belly. Shall the want of one thing that we prize, deprive us of the comfort we ſhould take in the reſt we do enjoy? Shall great mercies ſink to the bottom, and

Part 1.

Part 1. be buried in Oblivion, and light miſeries ſwim on the top, and be always thought on with repining grief? God forbid. If man do us but a ſmall courteſie, we uſually are thankful, but if God *load us* (as he *daily* doth) *with his benefits*, Pſal. 68. 19. we make *light* of that *load*, and forget him. What ado we make with a little miſery, and how little we make of much mercy? A little miſery afflicts us much, and much mercy affects us but a little, God help us. I have read ſomewhere of *Alcibiades* an heathen, that being told of one that had ſtolen half his Plate, ſaid chearfully, *I have cauſe rather to be thankful that he hath ſtolen no more, than be troubled that he hath took ſo much.* A ſhame it is for Chriſtians to think ſo much of what they have loſt, as quite to forget the mercies they do enjoy. To ſuch we may apply that ſpeech of *Abſalom* to *Huſhai*, *Is this your kindneſs to your friend?* 2 Sam. 16. 17. Or as it is *Deut.* 32. 5, 6. *Do you thus requite the Lord, O fooliſh people and unwiſe?* &c.

To end this, our condition here on earth is checker-wrought, and like the Pillar of the Cloud, *Exod.* 14. 20. It hath a *light* part as well as a *black*; mercies we have as well as miſeries. Do not then ſtand alwayes poring on thy afflictions, but likewiſe be pondering on thy mercies; as the one will keep thee humble, ſo the other thankful.

8. *Conſideration.* Eighthly Conſider, *The invalidity of Weeping.* If we could ſhed rivers of tears, and each tear were a Pearl, yet it would not redeem our departed

departed Friends from the Prison of the Grave. If you could weep (as one saith) *Aqua fortis*, your tears would not dissolve the chains of death 2 *Sam.* 14. 14. *We must needs die, and* (if once dead) *We are as water spilt on the ground, which cannot be gathered up again.* Death is a strict door-keeper all that pass out that way, the door is shut on them, they shall never return (*viz.*) to converse more with us in this world or to enjoy those worldly comforts they once had, and by death have lost. See *Job* 7. 9, 10. So *Job* 10. 21. and 14. 7, 8, *&c.* and 16. 22. So *Psal.* 39. last *vers.* All our groans, sighs, sobs, and pittiful out-cries cannot awaken them out of the sleep of Death: They shall never awake till they be awakened by the shril noise of the last Trump. Me-thinks I hear God saying to those that weep immoderately at death of Friends, as *Judas* did in another case, *Ad quid perditio hæc?* Mat. 26. 8. *What needs all this waste?* Tears are a pretious water, let them not be prodigally poured out, and all to no purpose, into your friends Grave, reserve them for an ingredient into Prayer, Repentance, *&c.* Let *David* be your Pattern in this: He prayed for his Child while living, *He fasted and wept*, for said he, *Who can tell whether God will be gracious to me, that the Child may live; but now he is dead, wherefore should I fast* (and thus afflict my self) *Can I bring him back again? I shall go to him, but he shall not return to me*, 2 Sam. 12. 22, 23. The Child being dead, he wipes his eyes and rests contented. *Parcamus lachrymis nihil proficientibus.* And again, saith *Seneca*, *Desinat dolor qui perit.* He would

Part 1.

Dr. Walker Funr. Serm. on Luk. 7. 12, 13 p. 44 *Vestigia nulla retorsum.*

Sen. Consol. ad Polib. c. 23.

Part 1. would have us not weep immoderately at death of Friends, becauſe tears do not profit, nor can recal the dead.

9. Conſideration. Ninthly conſider, *The evil that comes by diſcontent and immoderate weeping.*

1. *It is extreamly afflictive to a man.* A diſcontented man is (ἑαυτὸν τιμωρούμενος) a ſelf-tormentor, he erects his own croſs; *Luke* 21. 19. *In patience poſſeſs your ſouls.* So that by impatience we are diſpoſſeſſed of our ſouls, we are turned out of our underſtanding, peace, and comfort, while Paſſion playes the Tyrant. At ſuch a time Reaſon and Judgment (thoſe ſuperiour faculties of the ſoul) are degraded, and Fancy and Phrenzy ſtep up in their room, making a very *Bedlam* within our own boſom. It is called, *The yoak of affliction*, Lam. 3. 27. Now you know fretting and vexing makes the yoke gaul and pinch the more. An impatient perſon is an *Hercules furens*, or like the man in the *Goſpel*, poſſeſſed with the Devil, *Mark* 5. 2, 3. He wounds and vexeth himſelf, none can bind him: Nay, as one obſerves, he is worſe than the *Demoniack* there, for *he was among the Tombs*, but this impatient man is *among the Living*, and moleſts and grieves thoſe that are near him.

2. *Immoderate ſorrow waſteth the Spirits.* See *Prov.* 15. 13. *By ſorrow of the heart the ſpirit is broken.* It weakens the Body, and haſtens Death; 2 *Cor.* 7. 10. *The ſorrow of the world worketh Death*, ſaith the Apoſtle: by ſorrow of the world, we may underſtand immoderate ſorrow about worldly things, haſtens death, and

eats

eats out the very comfort of Life. You read of *Moſes*, *Deut.* 34. 7. *He was an hundred and twenty years old when he dyed, his eye was not dim, nor his natural force abated.* What ſhould be the reaſon? Why, ſurely under God, his own meekneſs; For, *Numb.* 12. 3. *He was very meek above all the men that were upon the face of the earth.* *Hippocrates* ſaith, Τὰ ἄχολα μακροβία. *Animalia, quæ felle carent, ut Cervi, ſunt longæva.* So meek perſons many times live longeſt: but impatient perſons through fretting diſcontent bring their bodies into a *Conſumption.* Suppoſe, as *Job* ſaith, *Job.* 6. 12. *Your ſtrength* was the *ſtrength of ſtones*, yet continnal dropping of tears, and drooping under ſorrow would bring you down, and wear you away: for the ſame *Job* tells you, *Job* 14. 19. *The waters wear the ſtones.* Part 1.

Κοιλαίνει πέτραν ῥανὶς ὑδατος ἐντελεχείη.
Gutta cavat lapidem, non vi, ſed ſæpè cadendo.

And the wiſe man tells you, *Prov.* 12. 25. *Heavineſs in the heart of a man makes it ſtoop.* Immoderate grief, like a heavy burthen laid upon a man, will make him ſtoop and break him. Many a man looks wrinkled with ſorrow and care, long before he is wrinkled with age.

Cura facit canos, quamvis homo non habet annos.

Let us then, as an Heathen ſaid, ſpare ſuch grief as this is (*Facilius illi nos dolor iſte adjiciet, quàm illum nobis reducet.*) For ſoon Seneca Conſol. ad Polib. c. 23.

will

Part 1. will it ſend thee to him whom thou bewaileſt, than bring him back to thee.

3dly, and laſtly, *It greatly provokes God.* Indeed, *A meek and quiet ſpirit is in the ſight of God of great price,* 1 Pet. 3. 4. *but a froward peeviſh ſpirit is abomination to him*; as you may read, *Prov.* 11.20.& 17,20. & 22.5. So *Pſ.* 18. 26. Diſcontent is a ſin that God takes ſpecial notice of, *Exod.*16.7,8,9,12. So the Apoſtle tells us, *God was not well pleaſed*; The meaning is (for the words are a μείωσις) He was highly diſpleaſed, *with the murmuring Iſraelites, for they were overthrown in the wilderneſs,* 1 Cor. 10. 5, 10, compared. This muſt needs be hateful to God, for it is a decompounded ſin, made up of many bitter ingredients, as pride, paſſion, unthankfulneſs, *&c.* Sighings, ſobbings, ſorrowfull exclamations do penetrate the heavens, and enter into the ears of the Lord of Hoſts, but make no good muſick there. God is thereby provoked to lengthen our miſeries, and adjourn our mercies.

Paula Romana who carried it frowardly and fretfully at death of her Children, met with many loſſes of that nature. We ſay, *Impatiens ægrotus crudelem facit medicum.* And ſo, it is ſtrugling and ſtubbornneſs that makes the Father continue to beat the Child. Indeed God is an indulgent tender-hearted Father to his Children, *Pſal.* 103. 13. yet he will not burn the Rod, till their ſtout ſtomacks be taken down; How did he purſue *Jonah* with winds and tempeſts, nay he caſts him over-board into the ſea, and plunged him over head and ears, into the

hell

hell of the Whales belly, never leaving him till he ſubmitted to his will to go to *Niniveh*. Part 1.

Ferre minora volo, nè graviora feram.

Let us bear leſſer troubles patiently, leſt God lay greater troubles upon us.

To end this, A man in a feaver, the more he ſtruggles, the more he encreaſeth his pain. A *wild Bull in a net*, (Iſa. 51. 20.) inſtead of breaking forth by ſtrugling, he more entangles himſelf. So we gain nothing by our ſtrugling, impatience, and obſtinacy againſt God, but encreaſe of our miſeries. Oh! then, let us not by any means give paſſions a looſe reign, for (*Phaiton*-like, with his wild Horſes) they'l do a world of miſchief.

10. Conſideration.

Tenthly and laſtly, conſider, *Death is very advantagious to the godly.* Phil. 1. 21. *For me to die is gain.* There is a privative and poſitive benefit that death brings to believers. To begin with the firſt; Death frees a believer,

1. *From ſin. Peccatum peperit mortem, & filia devoravit matrem.* Sin brought in death, (*Rom.* 5. 12. and 6. 23.) and death carryes out ſin; Viper-like, it devoures that which brought it forth. *He that is dead is freed from ſin*, Rom. 6. 7. Here indeed is no perfection, 1 *John* 1. 8. Grace is like Gold in the Oar, mingled with much droſs, the moſt refined ſoul hath ſome dregs, and is daily conteſting with home-bred corruptions. *Cum avaritiâ nobis, cum impudicitiâ, cum irâ, cum ambitione congreſſio eſt.*

Cyprian.

Part 1. *Cyprian.* Here the beſt are continually afflicted, either for their ſins, or with their ſins: But death frees them from all ſin. *Rom.* 7. 24. *O wretched man that I am, who ſhall deliver me,* (ſaith St. *Paul*) *from the body of this death?* Why by the death of the body, we are delivered from ſin, which is the body of Death, 1 *Cor.* 15. 26. *The laſt enemy that ſhall be deſtroyed is Death.* If ſin continued after death, death were not a believers laſt enemy. *Dictum eſt primo homini morieres ſi peccaveris, nunc dicitur morere nè pecces: niſi peccâſſent illi non morerentur, peccarent autem juſti niſi moriantur.* St. Auguſt. *de Civitate Dei, Lib.* 13. *Cap.* 3. Whilſt we are in the wilderneſs of this world, *latet Anguis in herbâ*, fiery Serpents ſting us, ſins ſtick cloſe to us, but at death (as St. *Paul caſt the Viper off his hand*, Acts 28. 3, 5. ſo do) Believers ſhake off ſin. Their dying day is the funeral of all their Vices, the leaſt of which maks them grieve here, as the leaſt hair makes the eye to water. After death they are like God himſelf, in perfect *holineſs and righteouſneſs, not having ſpot or wrinkle*, Epheſ. 5. 27.

2. *From Satans temptations.* The Devil, like to *Joab*, makes our miſeries his ſport and play, 2 *Sam.* 2. 14. He is the great Peripatetick, *going up and down the World*, Job 1. 7. and 2. 2. This roaring lyon is continually ranging for his prey, 1 *Pet.* 5. 8. He aſſaulted Chriſt the Head, *Mat.* 4. 1, *&c.* and ſo he doth the members. *Quid aliud in mundo quàm pugna adverſus Diabolum quotidiè geritur? Cypr.* The righteous are the *white* at which the Devil moſt ſhoots the *Arrows* of temptation. *Chryſoſtome* ſomewhere in his

his *Homilies*, hath this comparison, Καθάπερ οἱ ληϊ θαλάσσαν πλέοντες πειρατὰι, &c. As Pirats upon the Sea set upon the richest Vessels, so Satan seeing a Vessel fraught with Grace, useth all art, and exerciseth all violence to master both the Vessel and the Prize: But in Heaven they shall no more be troubled with Satans fiery darts; for the *Accuser of the Brethren is cast out*, Rev. 12. 9, 10. He is cast out, *Ejectione firmâ*, and shall never re-enter. He sets not his ugly Paw upon the pavement of Heaven: The tempter enters not into this Paradise, for *Rev.* 21. 27. *There shall in no wise enter into it any thing that defileth.* Part 1.

3. *From Spiritual desertions.* The Church like the Moon, hath her spots, and therefore sometimes her Eclipses, so long as she wanders in this Planetary world. See *Isa.* 50. 10. The Prophet there intimates unto us, that *A Child of God may walk in darkness, and see no light.* So it was with *David*, *Psal.* 22. 1. with *Asaph*, *Psal.* 77. 7, 8, 9. with *Heman*, *Psal.* 88. with *Ethan*, *Ps.* 89. 46. So it was with *Jonah*, *Jon.* 2. 2, 4. Nay it was thus with Christ himself, *Mat.* 27. 46. And thus to want the sense of Gods favour must needs be troublesom, *Psal.* 30. 7. *Thou didst hide thy face, and I was troubled.* So *Psal.* 104. 29. So *Cant.* 5. 6. *My beloved had withdrawn himself and was gone* (saith the Spouse, and then it follows) *my soul failed. Egressa est anima mea:* She was (as it were) without her soul, whilst without the sence of Gods favour: But Death frees Believers from such desertions, *They shall be for ever with the Lord*, 1 Thes. 4. 17.

There

Part 1. There ſhall be no more ſuſpenſions of the light of God's countenance, no more eclipſes of his favour: never cloud more ſhall interpoſe betwixt Heaven and their ſouls: but the *Sun of Righteouſneſs* ſhall ſhine upon them with perpendicular rayes of comfort to all eternity.

4. *From evil Company.* It is a ſad affliction to live amongſt the Wicked, *Pſal.* 84. 10. ſo Pſal. 120. 5. *Wo is me*, ſaith *David*, *that I ſojourn in Meſech, that I dwell in the tents of Kedar.* And *Iſaiah* ſadly complains, Iſa. 6. 5. *Wo is me for I am undone, becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips.* Sad indeed it is to live amongſt them, for their wicked manner of living is an heart-break to the Righteous. Pſal. 119. 136. *Rivers of tears run down mine eyes, becauſe they keep not thy Law.* And *St. Paul* could not ſpeak of their ſins without tears in his eyes, Phil. 3. 18. And before this, *Lot was vexed with the filthy converſation of the Sodomites*, 2 Pet. 2. 7, 8. Κατεπονουμενος *ſignificat oppreſſus, fatigatus, graviter afflictus:* We tranſlate it *vexed*: but according to Orig. *He was labourer'd againſt.* He laboured under it as under a burden, he was even tired out under their wicked courſes: Beſides, the Wicked load the Righteous amongſt whom they live, with calumnies, raylings, revilings, ſcoffs, jears, taunts, &c. *if they run not with them to the ſame exceſs of riot*, ſee 1 *Pet.* 4. 4. like the *troubled Seas, they'l caſt forth mire and dirt* upon them, *Iſa.* 57. 20. Thus the old world dealt with *Noah* that *Preacher of Righteouſneſs*, 2 *Pet.* 2. 5. So *David* was abuſed for

See Mr. *Leigh's Crit. Sac. in vocem.*

for his goodneſs, *Pſal.* 69. 12. he tells us he was *ſpoken againſt*, he was the *Drunkards ſong*, and *v.* 19. *Lord* (ſaith he) *thou haſt known my reproach, and my ſhame, and my diſhonour, mine adverſaries are all before thee.* See the complaint of the Church, *Pſal.* 44. 14. ſo 79. 4. *We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.* No wonder it is thus with the ſervant, when it was ſo with the Lord and Maſter. Chriſt himſelf was ſet εἰς σημεῖον ἀντιλεγόμενον, as old *Simeon* ſaid, *Luke* 2. 34. *He was ſet for a ſign that ſhall be ſpoken againſt.* To end this, The Righteous are the mark at which wicked men ſhoot their Arrows, even bitter words: but Death takes them out of their company, and from the reach of their malice. See *Job* 3. 17. *There the wicked* (ſpeaking of the Grave) *ceaſe from troubling, and there the weary be at reſt.* Part 1.

5. *From bodily Aches and Diſeaſes.* The body here is the receptacle of innumerable diſtempers. St. *Auſtin* tells us, *de ipſo corpore tot exſtant morborum mala, ut nec libris medicorum cuncta comprehenſa.* No Book, that ever Phyſicians wrote, contains a perfect Narrative of all diſtempers. Many diſtempers daily ariſe unknown to our fore-fathers. One (alas!) lies languiſhing through a Conſumption, another's tortured with the Stone, another with the Gout, another burnt with a Feaver, another complains under Head-ach, Tooth-ach, *&c.* ſome lie under one diſtemper, ſome under another: So that (as one alludes to the ſpeech of our Saviour, *Luke* 17. 37.) *Where the body is,* De Civit. Dei; lib. 22. c. 22.

there

Part 1. there ſickneſſes and ſores as ſo many *Eagles are preying upon it.* And ſome, by reaſon of theſe diſtempers, lie under ſo great miſery, *that they wiſh for death, but it comes not; and would be glad and rejoyce exceedingly if they could find the grave,* as *Job* tells you, *Job* 3. 20,21,22. Some with *Job*, ch. 7. 3,4. *Poſſeſs months of vanity, and have weariſom nights appointed for them: when they lie down, they ſay, When ſhall we ariſe and the night be gone? And they are full of toſſings to and fro unto the dawning of the day.* And again v. 13, 14. ſaith *Job*, *When I ſay, my Bed ſhall comfort me, my Couch ſhall eaſe my complaint*, (as ſick people think to change their pain with changing their place) *then thou ſcareſt me with dreams, and terrifieſt me with viſions*; ſo that what with frightful dreams when ſleeping, and evil thoughts whilſt waking, the ſick man takes little reſt in his reſting-time, and finds little eaſe in an eaſie bed: but now Death frees them from all pain, *Rev.* 21. 4. *There ſhall be no more ſorrow, nor crying, neither ſhall there be any more pain.* Death frees Believers from heats and colds, from hunger and thirſt, *Rev.* 7. 16,17. or any thing elſe that is painful to the body: It is the beſt Phyſician, curing them of all bodily diſtempers.

6. *From troubleſome works of Calling.* Man at firſt before the fall, was to labour, *Gen.* 2. 15. *Adam* was not to live an idle life, but to imploy himſelf like a Gardener in pruning and dreſſing the trees and herbs of the Garden, *&c.* But this labour would not have been a toil, but a recreation to him, had he not faln into ſin. For weari-

neſs

neſs and ſweat came as a curſe upon him for the commiſſion of ſin, *Gen.* 3. 17, 18, 19. *In the ſweat of thy face ſhalt thou eat bread, &c.* By ſweat we underſtand all manner of labour whether of body or brain; and this he was doom'd unto, becauſe he ate of the forbidden fruit. What is Mans diet now but bread of careſulneſs got with the ſweat of his brows? what diſquieting projects hath ſinfull man to get worldly things? what riding up and down, what digging and delving, toyling and moyling is there in the world? ſome taking pains in one calling, ſome in another, and all to get oyl to maintain the lamp of life? but after death there is no ſuch working. *Rev.* 14. 13. *Bleſſed are the dead that die in the Lord,— they reſt from their labours.* Orig. ἀπὸ τῶν κόπων, as from troubles of condition, ſo from labours of calling: as from *pain*, ſo from *pains-taking*. *Mors remedium potius pœnæ quam vindicta culpæ:* ſaith *St. Ambroſe*; for a puniſhment was it ſaid to man, *In the ſweat of thy brows thou ſhalt eat thy bread, i.e.* get thy living: but for his comfort was it added, *until thou return to the Earth:* for then no more toyling & wearying our ſelves about the things of the world. Our ſweat aſwel as our tears ſhall then be wiped away. Death gives a *Quietus eſt*, it brings to reſt. The body ſhall no longer be worn with care, when laid up in the common Wardrobe of the Grave.

Κόπος ſignifies both πόνος & πολυπραγμοσύνη Serm. 46.

7. *From Ignorance.* Job 11. 12. *Man is born like a wild Aſſes Colt*, he is a rude and ſilly creature. The moſt intelligent perſon may complain with *Agur* of his bruitiſhneſs, *Prov.* 30. 2.

Part 1. *David* compares himſelf to a *worm*, Pſal. 22. 6. which is a poor ſandblind creature: The beſt are ignorant of far more things than they know: *Maxima pars eorum quæ ſcimus, eſt minima pars eorum quæ neſcimus:* Our underſtanding naturally is darkned, and we are *alienated from the life of God, through the ignorance that is in us*, Epheſ. 4. 18. The Devil, who was a lyar from the beginning, told our firſt Parents, *Gen. 3. 5. In the day ye eat thereof, your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evil:* As though the Tree of Knowledge ſhould be *Eye-bright* to them; but, alas! by this means they loſt their *ſpiritual eye-ſight*. Ever ſince the fall the Lamp of Reaſon burns dim: how buſie is Man to gain a little knowledge: and after all his induſtry, how ſtaggering is he in the apprehenſion of Truth! Even God's dear Children, whilſt in this world, ſee many things darkly, 1 *Cor.* 13. 12. Orig. Ἐν αἰνίγματι: many things ſeem to be a *riddle* and *myſtery* to them which they cannot unfold: here they meet with (*Arcana Naturæ, Scripturæ, Providentiæ,*) many knots in Nature, Scripture, and Providence, which they cannot untye: but hereafter when the duſt of mortality is wiped from their eyes, and they placed in Heaven, then *ſhall they ſee face to face, and know even as they are known:* then ſhall they perfectly recover their eye-ſight, and have the perfect uſe of their reaſon. *In tuo Lumine videbimus lumen: In thy Light we ſhall ſee light*, Pſal. 36. 9. And this Light ſhall be clear without any mixture of Errour.

8. And laſtly. *Death frees Believers from Death:*

Death. As it was with Christ the Head, *being raised from the dead, dieth no more, death hath no more dominion over him*, Rom. 6. 9. so it is with the members, being once dead, they die no more. Indeed while they live here, they die daily, 1 *Cor.* 15. 31. for our life is in a dying condition: Infancy dies in childhood, childhood in youth, youth in manhood, manhood in old age; we are never at one stay, till dust return to dust. But when the Righteous die, then they live. Rev. 21. 4. *There shall be no more death.* So that as the *Greek Critick* said of the Bow, Τὸ μὲν ὄνομα βίος, τὸ δὲ ἔργον θάνατος, the name signifies *life*, but the work was *death*. We may say the contrary of Death, Τὸ μὲν ὄνομα θάνατος τὸ δὲ ἔργον βίος, Its name is Death, but it brings to Life everlasting: 2 *Cor.* 5. 4. *Mortality* (at death) *is swallowed up of Life.*

Part 1.

Mr. *Hill*: Life-Everlasting. p. 75.

I come now to the positive benefit that a Believer receiveth by death. But here I may take up that doleful Query of the captivated *Jews*, Psal. 137. 4. *How shall we sing the Lord's song in a strange Land?* how should we who are but *strangers and pilgrims here on Earth*, (1 Chron. 29. 15.) speak of the happiness that Believers are enstated in when this life is ended. Had I the tongue of glorified Angels I could not fully express it; and had you the hearts of glorified Saints, ye could not fully conceive it. *David* cryes out, *O how great* (as not able to express it) *is thy goodness which thou hast laid up for them that fear thee!* Psal. 31. 19. And *Isaiah* saith, (Isa. 64. 4.) *Since the beginning of the World men have not heard, nor perceived by the ear, neither*

Part 1. *hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* And St. *John* the beloved Disciple, that lay in his Master's bosom (*John* 13. 23. and 21.20.) a place near his heart, & thence drank deep of the heavenly wisdom, tells us, *Nemo scit*, Rev. 2. 17. *No man knows it but he that receives it.* St. *Paul* tells us, 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*: Yea the same person caught up into Paradise, 2 *Cor.* 12. 4. tells us, he heard ἄῤῥητα ῥήματα, *unspeakable words, which it is not lawful* (or possible) *for a man to utter.* Whatever you reade of Heaven or future happiness, either in this or any other Book, whatever you hear of it, either from me or any other person, falls infinitely short of it, and you'l confess as much when you come to Heaven. As the Queen of *Sheba* said, 1 *King.* 10.4,5,6,7. when she had seen all *Solomon*'s Wisdom, and the House that he had built, *&c.* she said to the King, *It was a true report that I heard in mine own Land of thy Acts, and of thy Wisdom: howbeit I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me: thy Wisdom, and thy Prosperity exceedeth the Fame which I heard.* So when a Child of God shall come to Heaven, and behold *a far greater than Solomon*, *Mat.* 12.42. even the *Lord JESUS*, hee'l find that not a quarter of the joy and glory of Heaven was told him. All that we can hear, speak, or conceive of it, is but as a drop to the main ocean. Yet we who have the *Light* of God's

Word

Word glorioufly ſhining amongſt us, cannot be altogether in *darkneſs* as to the *Inheritance of the Saints in light*, (Col. 1. 12.) God's *little Children* (for ſo Believers are called, 1 *Joh.* 2. 12) can liſp forth ſomething (though but little) concerning their Father's Kingdom; To give you then a glimpſe (for a full ſight here is impoſſible) of the happineſs that Death inveſts a Believer in. *Part* 1.

1. *It brings to the beatifical viſion and fruition of the bleſſed Trinity*, ſo far as a * finite being (for our humane nature continues ſtill, though glorified) may be capable to apprehend of that Majeſty which is infinite. See *Mat.* 5. 8. *John* 17. 24. 2 *Cor.* 5. 8. We reade *Gen.* 41. 14. how *Joſeph* was brought haſtily out of the Dungeon, and came in unto *Pharaoh* King of *Egypt*. Sure I am, the ſoul of a Believer is no ſooner let out of the priſon of the body, but is brought to Heaven, the Preſence-Chamber of God, who is the King of Kings and Lord of Lords, where *we ſhall ſee him as he is*; ſo ſaith St. *John*, 1 Joh. 3. 2. And St. *Paul* tells us, 1 *Cor.* 13. 12. *We ſhall ſee him face to face, and know him even as we are known.* Καθὼς, as * one obſerves, is, *Nota ſimilitudinis, non æqualitatis: As God knows me, ſo ſhall I know God; but I ſhall not know God ſo as God knows me:* It is not *quantum* but *ſicut*, not as *much* but as *truly*; as the Fire doth as truly ſhine as the Sun ſhines, though it ſhine not out ſo far, nor to ſo many purpoſes. Believers at death know God perfectly, though not comprehenſively: for as † another Divine ſaith well, God is *infinitæ Veritatis, Cognoſcibilitatis*, as

* Dr. *Sclaters* Fun. Serm. on 2 *Tim.* 4. 7, 8.

* Mr. *Abr. Wright's* Serm. on *Luk.* 16. 9

† Mr. *Froſt* at the end of his Serm on *Acts* 17. 23.

Part 1. as well as *Entitatis*, and ſo muſt either lay aſide his Infinity, and ceaſe to be God, or elevate us above the condition of finite creatures, before we can be capable of any *comprehenſive viſion*, which ſuppoſeth an equal commenſuration between the object and the faculty: but we ſhall know God ſo fully, ſee Chriſt ſo face to face, as that we ſhall be perfectly happy. The Wiſemen rejoyced to ſee the Star that directed to Chriſt, *Mat.* 2. 10. What exceeding Joy will it then be to ſee the *Sun of Righteouſneſs*, (for ſo Chriſt is called, *Mal.* 4. 2.) Old *Simeon* upon the ſight of Chriſt in the fleſh, got him into his arms, and deſired to die, *Luke* 2. 28, 29. We reade of ſome, *John* 12. 21. that came to *Philip* and ſaid, *Sir, we would ſee Jeſus.* And to ſee Chriſt in the fleſh, was one of the three things St. *Auſtin* much deſired. And we read, *John* 20. 20. *The Diſciples were glad when they ſaw the Lord.* It was matter of joy to them to ſee Chriſt after he was riſen from the dead. Now if it was ſo joyfull a ſight to ſee Chriſt in the fleſh, and to ſee him after he was riſen before his Aſcenſion: What a joyful ſight will it be to ſee Chriſt in Glory, ſitting at his Father's right-hand? If the enjoyment of God's Spirit in the Ordinances be ſo ſweet to a Child of God, that one *dayes* communion with God there, is *better than a thouſand*, Pſal. 84. 10. what will it be to enjoy the immediate Preſence of God for ever? here the Soul's Beloved ſhews himſelf as it were through the Lattice, *Cant.* 2. 9. (for clear viſions of God are too glorious for this ſtate) but hereafter he will ſhew forth himſelf in his full glo-

ry.

ry. To end this, *Moſes* prayed, *Lord ſhew me thy Glory, Exod.* 33. 18. To whom God anſwered, *v.* 20. *Thou canſt not ſee my face, for there ſhall no man ſee me and live.* Whereupon *St. Auſtin* meditating, cryed out, *Moriar Domine ut te videam*, Lord let me die that I may ſee thee. So that you ſee, Death brings a Believer to a fight of him. Part 1.

2. *Death brings a Believer to the ſociety of glorified Saints and Angels.* When godly Friends depart, they go to better company; from Church-militant to Church-triumphant. We find, *Gen.* 15. 15. compared with *Gen.* 25. 8. *Abraham* was gathered to godly Fathers, *Adam, Seth, Enoch, Noah, &c.* that went before him. So it is ſaid, *Iſa.* 57. 1. *The Righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the Righteous is taken away from the evil to come.* The righteous man's periſhing is but a taking away, Or, (according to the Original, אסיפה *Collecti*) a gathering to their Fathers and godly Friends. *Many ſhall come* (ſaith Chriſt) *from the Eaſt and from the Weſt* (yea, and *from the North and South*, from all the quarters of the World, *Luke* 13. 28, 29.) *and ſhall ſit down with Abraham, Iſaac and Jacob in the Kingdome of Heaven, Mat.* 8. 11. I have read how *Cato* comforted himſelf in his old age with this conſideration, that he ſhould depart from the rude multitude, and go to the company of bleſſed Souls, *O præclarum diem, cum ad illud animorum concilium cœtumque proficiſcar, & cum ex hâc turbâ & colluvione diſcedam.* And *Socrates* dying, rejoyced Heb. 12. 22, 23.

Part 1. ced to go to the place where he should see *Homer*, *Hesiod*, and other Worthies who lived in the Age before him.

Sure it will be very comfortable to Believers to see *Abraham*, *Isaac*, and *Jacob*, *Job*, *David*, St. *Paul*, St. *Austin*, St. *Jerom*, and innumerable others in the Kingdom of Heaven, where, joyntly with the blessed Angels, as so many Quirisiters, they sing continually divine Anthems of praise, *Rev.* 4. 8, 10, 11. & 19. 4, 5. *David* counted the Godly, *The only Excellent, in whom was all his delight*, *Psal.* 16. 3. If it be so delightful to be in company with them here, where the best of their actions are mingled with many imperfections; Oh! how delightful will it be to be in their company in Heaven, where they *serve God* perfectly without sinning, *day and night in his Temple*, Rev. 7. 15? We find, *Luke* 16. 22. how that *Lazarus* departed, is carried by the Angels into *Abrahams bosom*; and then, v. 25. It is said, *he is comforted*: And no wonder; for if to be with glorified Saints and blessed Angels be not a comfort, I pray you tell me what is?

3dly and lastly. *Death brings a Believer to joy unspeakable.* We read, *Heb.* 12. 2. *Christ for the joy that was set before him, endured the Cross.* And Saints are said, *Rev.* 7. 9, 13. *To be cloathed in white Robes.* Now *white*, as it is an Emblem of purity, so likewise of joy: And this heavenly joy is so great, that we cannot express it. St. *Austine* said of *Jerome*, *Quæ Hieronymus nescivit, nullus hominum unquam scivit*, that which *Jerome* knew not, no man ever knew.

Dr. *Stuarts* Cathol. Divinity, *pag.* 249, 250.

And

And St. *Cyril* ſaid alſo to St. *Auſtin*, in magnifying St. *Jerome*, *That when a Catholick Prieſt diſputed with an Heretick, and cited a paſſage of* St. Jerome, *and the Heretick ſaid*, Jerome lyed, *inſtantly he was ſtruck dumb*. Yet of the joy of Heaven, this learned St. *Jerome*, would adventure to ſay nothing, no not when he was diveſted of his mortal Body; for as ſoon as he dyed at *Bethleem*, he came inſtantly to *Hippo*, St. *Auſtins* Biſhoprick, and though he told him, *Hieronymi anima ſum*, I am the ſoul of that *Jerome*, to whom thou art now writing of the joys and glory of Heaven; yet he ſaid no more then this, *Quid quaris brevi immittere vaſculo totum mare?* Why goeſt thou about to pour the whole Sea into a Thimble? this is eaſier than to comprehend the joy and glory of Heaven in this Life. If all ſublunary delights were put together, yet were they but as a Candle to the Sun, or Drop to the main Ocean, if compared with Heavenly joyes. And whatever we deliver on this point comes as far ſhort of the Truth it ſelf, as the Picture of the Sun in the Wall, doth of the greatneſs and brightneſs of it in its Orbe. *Gaudium erit in fine, ſed gaudium erit ſine fine.* Bern. It ſhall be joy in the end, but joy without end. Carnal joy of wicked men is bruitiſh and ſenſual. *Eccleſ.* 2. 2. *I ſaid of laughter, it is mad; and of mirth, what doth it?* It is neither true nor laſting. It is not true, for ſaith the ſame wiſe-man, *In the midſt of laughter, the heart is ſorrowful*, Prov. 14. 13. Nor is it laſting, for *The pleaſures of ſin are but for a ſeaſon*, Heb. 11. 25. But now heavenly joy is both

Part 1.

Mr. *Abr.* Wright's Serm. on *Luk.* 16. 9

Part 1. both true and lasting. For, *Psal.* 16. 11. *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.* And *Psal.* 36. 8, 9. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the River of thy pleasures, for with thee is the fountain of Life.* They shall lye at the fountain, and be for ever bathing themselves in Rivers of Pleasures that flow from the everlasting Fountain. The joy that comes streaming into the soul of a Believer, that hath made his peace with God, *it passes all understanding*, Phil. 4. 7. *It is joy unspeakable and full of glory*, 1 Pet. 1. 8. Yet this is but a dark representation of heavenly joy. God indeed gives his People here a little of the hidden Manna of joy, but hereafter he will give into their bosoms, *good measure, pressed down, shaken together, and running over*, as expression is, *Luke* 6. 38. *Tanta est dulcedo cœlestis gaudii* (saith St. *Austin*) *ut si una guttula difflnerit in infernum totam amaritudinem inferni absorberet.* *The joyes of heaven* (saith another) *are so many, that God only can number them, so great that he onely can estimate them, of such variety and perfection that this world hath nothing comparable unto them; they are so great that they cannot be measured, so long that they cannot limitted, so many that they cannot be numbred, so pretious that they cannot be valued; yet we shall see them without weariness, love them without measure, and praise them without end.* It is such joy as our Lord and Master hath: And because too great to enter into us, he bids us enter into it; *Mat.* 25. 23. *Well done good and faithful servant*

* Mr. Strode's Anatom. of Mortality, p. 294, 295.

ſervant, enter thou into the joy of thy Lord. O joy ſurpaſſing all other joy, when ſhall I enjoy thee! Part 1.

Thus courteous Reader, I have, like the ſearchers of *Canaan*, brought thee a cluſter of *Grapes*, a taſte as it were of the plentiful Vintage, which thou mayeſt expect in the heavenly *Canaan*.

Now conſidering theſe manifold benefits that come by death, both privative and poſitive, we may conclude on better grounds than the heathen did, that the dead are bleſſed.

Fælices nimiùm quibus eſt fortuna peracta
Jam ſua ——

Bleſſed they are, and that by a *voice from heaven, who dye in the Lord*, Rev. 14. 13. *In Domino*, i. e. *in Domini favore*. Happy they are that dye in the Lords favour: Death is ſo ſanctified in Chriſts death, that of a curſe it is changed into a bleſſing; Chriſt taſted deaths bitter Cup, and ſuck'd out the venom of it.

Now then (to conclude this Chapter) if death be ſo advantagious to Believers upon the account of Chriſt; *Let us not ſorrow as without hope for thoſe that ſleep in him*, 1 Theſ. 4. 13, 14. If the dead in the Lord could ſpeak, they would ſay as our Saviour did, to the women that lamented him: *Luke* 23. 27, 28. *Weep not for me, but weep for your ſelves, and for your Children.* You and yours are in the valley of *Bochim*, ſubject to ſin, ſorrow, devils aſſaults, wicked mens rage, ſuſpenſions of the light of Gods countenance, *&c.* weep then for your ſelves and your children, that

Part 1. that are thus toſſed upon the waves of a troubleſome world: but weep not for us, who are at reſt in the Haven of Heaven.

Me-thinks dear Friends, theſe ſeveral Conſiderations, as *Davids* Harp, ſhould charm down all paſſions and diſtempers of ſpirit that ariſe at loſs of Friends: They may be called *Eſhcol*, for they are a *whole cluſter of Grapes*, Numb. 13. 24. Preſs them by Meditation, and ſqueeze out the wine that is in them to your comfort.

CHAP. III.

Several Apologies anſwered.

NOtwithſtanding what I have ſaid to make us patient at death of Friends, me-thinks I hear ſeveral complaining, every one thinking their burthen greateſt; and they want not arguments and pleas to aggravate their ſorrows. Every ſin hides it ſelf under ſome *Fig-leaf* Excuſe, and this ſin of Diſcontent at death of Friends hath ſeveral *Apologies*; Let us diſcuſs the chief of them. I know moſt commonly ſorrow ſtops its ears againſt the ſweet charmes of Reaſon: yet for father ſatisfaction of the diſcontented, I ſhall give in Replys to ſeveral Pleas, and according to my ability I ſhall faithfully debate the caſe.

And to begin firſt with complaints that Parents take up at loſs of Children; for they uſually are moſt diſcontented.

One

One cryes out, *My Child was ſtill-born, or died preſently after it was born, and which moſt of all troubles me, it died unbaptized.*

Anſwer. To have a Child ſtill-born, or ſuddenly expiring, is matter of grief, eſpecially to the female Parent. Our Saviour obſerves, *John* 16. 21. *A woman when ſhe is in travel, hath ſorrow, becauſe her hour is come; but as ſoon as ſhe is delivered of her child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.* The ſight of a living child is the beſt cordial that can be given to a fainting woman under her pain and travel: but if the child be ſtill-born, or ſuddenly expiring, the pangs of grief conceived hereat, are greater to the tender mother than pangs of travel: For the former pangs at moſt do but rend the fleſh, but theſe *inward throes* do tear the very *ſoul*, Luk. 2. 35.

Yet for your comfort, conſider theſe enſuing particulars.

1. Conſider, *He that hath taken this Child away, can give another.* God gave *Eve* another ſeed, another ſon inſtead of *Abel*, Gen. 4. laſt. God took away *Job's* children, as you reade *Job* 1. but he gave him as many more afterwards, *Job* 42. 13. God's hand is not ſhortned, nor grows he infirm in the latter end of the world: He can do the like for thee if it pleaſe him.

2. Conſider, *If your Child had lived*, Moſes-like, *it had been expoſed to the water of Affliction.* For, as St. *Auſtin* ſaith, *Infans nondum loquitur & tamen prophetat*; The poor Infant that cannot ſpeak, yet by crying when it comes into the world, propheſies of its future condition, as very lamen-

Aug. Ser. de bono pat.

Part 1. lamentable. It cryes as soon as born, and cannot laugh (as some observe) till it hath been forty dayes in the world: And little cause it has (God-wot) to laugh then, for it sleeps by fits and starts; either cold starves it, or heat overcomes it, or hunger pines it, or wind pains it, sickness, sores, and teeth-breeding torture it. When it begins to go (if with *Mephibosheth* it *be not lame on its feet*, 2 Sam. 9. 13.) it may meet with many a knock: And afterwards it is beset with bryars and thorns of temptations and troubles. So that in time (if thy Child had lived) it might have complained with *Job*, chap. 3. 11. *Why died I not from the womb? why did I not give up the ghost when I came out of the belly? for now should I have lyen still, and been quiet, I should have slept, then had I been at rest*, v. 13. so *Job* 6. 8, 9. & 10. 18, 19. he still harps upon the doleful string, and continues his pittiful complaint as weary of life. Put case thy Child had not been so sorely afflicted, yet no mothers Child can escape scot-free: for, *Job* 5. 7. *Man is born unto trouble, as the sparks fly upward*; Blow the coal, and you shall see the sparks fly upward.

Ἡ γὰρ κούφων θέμις ἐστι.	*Duport* θρῆνο-
Hæc enim levium Lex est.	θείαμβος *in loc.*

It is the nature of sparks to fly upwards: so it is ordinary for man to be in trouble. So *Job* 14. 1. That is true of *Boetius*, *In hoc vitæ salo circundantibus agitamur procellis*: Whilst we are in this life we are tost on a sea of troubles. Shall we grieve that our Child is come so soon

to

to the ſhoar, and freed from the winds and waves of care and trouble? Part 1.

3. Conſider, *If your Child had lived, it would have been matter of pains and care to you.* What great care do Parents take? what great pains are they at to provide for Children? *Prov.* 13. 22. 2 *Cor.* 12. 14. 1 *Tim.* 5. 8. The care of the Mother for the little Child is great, ſhe hath troubleſome dayes and wakeful nights in the nurſing of it: How doth the Father cark and care for its Education and future Portion: The care of both eats out many times the heart of their Religion. St. *Jerom* reports of *Metania*, who when ſhe ſaw her Husband dead, preſently before he was cold, had two Children died alſo: whereupon ſhe ſaid, *Expeditius ſum tibi ſervitura, Domine, quia tanto me onere liberâſti*; I will now ſerve thee more readily, being delivered from many encumberances. *Nulliparentibus magis noxii, quam filii nimis amati.* Salvian. *ad Eccl. Catholi. lib.* 3. *p.* 435.

4. Conſider, *If this Child had lived, it had been a great queſtion whether you might have had any comfort of it or not.* Who knows whether it might have proved a wiſe-man or a fool? Children are certain cares, but uncertain comforts. Some Children, *Viper-like*, ſeek the death of thoſe that were a means to give them life. *Hecuba* when with child of *Paris*, dreamed ſhe was brought to bed of a Firebrand, and ſo indeed he proved afterwards. Our firſt Parents had great hopes that their firſt-born would have been a comfort to them, and therefore gave him an honourable name, *Gen.* 4. 1. calling him *Cain*, that ſignifies a *Poſſeſſion*. They looked upon him as a *choice Poſſeſſion*, but he proved a very Dr. *Vanes* Wiſdome & Innocence, *p.* 143.

wicked

Part 1. wicked person; and, to the great grief of his Parents, murdered his Brother *Abel*, v. 8. How was *Eli* crossed in his *Hophni* and *Phinehas*, see 1 *Sam.* 2.12. & 1 *Sam.* 3.13. compared. *David* promised himself some happiness in his son *Absalom*, which name signifies a *Father of Peace*; but the Child proved a *Father of War and Misery* to him; 2 *Sam.* 16.11. *David* said to *Abishai*, and to all his Servants, *Behold, my Son which came forth of my bowels, seeketh my life.* So *Adonijah*, whom his Father *David* had not displeased at any time, even this his Darling usurps his Fathers Kingdom, as you may see 1 *Kin.* 1. 5, 6. Many times aged Parents are forced to complain, as the Tree did in the Fable, that it was rent and torn and split asunder with the same Wedg that was cut off from its own Body. Children many times are living Monuments of Disgrace to their Parents. *Mic.* 7. 6. *The Son dishonoureth the Father, the Daughter riseth up against her Mother:* So that instead of finding Honey, thou mightest have met with a Sting. To end this, the Wise-man saith, Prov. 17. 21. *He that begets a Fool, doth it to his sorrow; and the Father of a Fool hath no joy.* And *v.* 25. *A foolish Son is a grief to his Father, and bitterness to her that bear him.* And who knows but thy Child might have proved such a one?

5. Lastly, consider, *It had been better for the greatest part in the world they had died as soon as they were born.* St. *John* tells us, *The whole World (i.e.* the greatest part of the World) *lieth in wickedness*, 1 Joh. 5. 19. Few there be that serve God: And if we serve him not, as Christ said

ſaid of *Judas*, Mat. 26. 24. *It had been good for us if we had not been born*: Or, like *Ariſtotle*'s *Ephemeron*, or *Jonah*'s Gourd, we had periſhed the ſame day or night that we came into the world: For the longer we live, the more ſin we commit, and the greater will be our damnation at laſt. *Surely an untimely birth is better than he, that comes in with vanity, and departs in darkneſs, Eccl. 6. 3, 4.* Surely, *The day of death is better than the day of ones birth, Eccleſ. 7. 1.* And the Heathen, as though he had lighted his Candle at this Torch, ſaid right, *Optimum non naſci, proximum quàm citò mori:* It is beſt not to be born; or being born, to die ſoon: for by this means poor mortals are freed from much ſin and miſery. I conclude this with that of *Lactantius*, *Stultiſſimi ſunt qui de morte immaturâ queruntur*; They are Fools in the Superlative degree that complain becauſe Friends die ſoon.

Lactant. de opificio hominis. c. 4.

Object. *But my child dyed unbaptized?*

Anſw. Children of believing parents are within the Covenant, *Act. 2. 39. The Promiſe is to you and to your children* &c. Rom. 11. 16. 1 *Cor. 7. 14.* * *Unto Infants* belongs the promiſe of Grace, the forgiveneſs of ſins, the regeneration of the Spirit, the Imputation of Chriſts Righteouſneſs, the Kingdom of Heaven, *Mat. 19. 13, 14.* And therefore they ought by no means to be denyed the outward ſign and ceremony, which is the leaſt part of the Sacrament: if the things ſignified belong to them, who ſhall dare to debar them of the outward ſign? It is the duty of Parents to bring their children to Baptiſm, which

* See Mr. *Atterſal* on Book of *Numbers* pag. 108.

Part 1. is the Seal of the Covenant, and Sacrament of admission or entrance into the Church. Besides, who knows not but Circumcision was a type of Baptism, *Col.*2.11,12. or that Baptism succeeded in the room of it? now we know children were circumcised the eighth day, *Gen.*17.12. so 21.4. (before that time the child was too weak to bear the pain being in the blood of the mother) then the flesh was consolidated. Now under the Gospel God hath left Baptism to discretion of Parents, and not tyed them strictly to the observance of a day: but let not Parents create needless delays to baptize the Child, *Ne quod differatur auferatur*, lest God in the interim take the Child from them; *In which case* saith *Mr. Fuller*, as *I will not be Judg to condemn the Child, so, should I be one of the Jury, I would not aquit the Father.* St. *Austin* was called *durus Pater Infantum*; and sure he was an hard-hearted Father to Infants, for his opinion was (as I have read) that children that dyed unbaptized were damned. Indeed we read *Gen.*17.14. *The uncircumcised Man-Child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my Covenant.* Certainly this place is not to be interpreted of the infant breaking the Covenant, who can do nothing to the keeping of it: They therefore are here threatned by whose default Curcumcision was omitted; or it may be understood of those not circumcised in childhood, if they should after come to years of discretion, and refuse Circumcision, they were to be cut off, and looked upon as breakers of the Covenant. But to come home to you

Mr. *Fuller* in his Infants Advocat.

vid. *Musculum* in loc. pag. 407,408.

1. Con-

1. Consider, *It is in the want of Baptism as in the want of Circumcision.* The want of Circumcision, except in case of contempt or wilful neglect, was not so dangerous, *Jos.*5.7. Circumcision (as may be gathered from that text) was omitted for forty years in the wilderness, and (as some observe) not reproved in Scripture. Indeed we say *Contemptus damnat*, the contempt of the Ordinance is dangerous, without repentance and deep humiliation for it, (for God was displeased with *Moses* because he neglected to circumcise his son, *Exod.*4.24.) but not the want of it when it was against your will.

2. Consider *Davids child*, he lived not to recieve the seal of Circumcision set upon him (for he dyed the seventh day, 2*Sam.* 12. 18. *And it came to pass on the seventh day the Child dyed.* Some understand the 7th day from the Child's sickness; others, in my conceit more rightly, understand it the seventh day from the birth of it, so that the Child dyed before it was circumcised) yet *v.* 23. he had hopes of the Child's eternal welfare and therefore wipes his eyes and rests contented. Indeed Baptism under the Gospel requires not adjournment to the eighth day, as Circumcision did under the Law: But if your Child dyed suddenly, unexpectedly, before the Minister could be procured, and your desire was that your Child should be Baptised, surely you are herein excusable, for *God hears the very desire of the humble*, Psal.10. 17.

3. And lastly, consider, *Though we be bound to observe Gods Ordinance, yet God himself is not tyed to the Sacrament.* As a most learned and pi-

Part 1.

ous Bishop said, *That Spirit which worketh by means will not be tyed to means.*— *Cast your eyes upon that good thief, good in his death, though in his life abominable; he was never washed in* Jordan, *yet is received into Paradise: his soul was foul with rapines and injustice, yea bloudy with murders: And yet being scoured only with the blood of his Saviour, not with water of Baptism, it is presented glorious to God.* Thus, as St. *Austin* saith, *Non minus sine Sacramentis salvatus est latro, quam cum Sacramentis condemnatus est* Judas. Thus God who usually works by the Ordinances, can also work without them.

Bp. *Hall*, 5th Decad. Epistle 4th.

Another cryes out, *This Child that God hath taken away was my Darling, the Child I most affected, as* Jacob *did* Joseph, Gen. 37.3. *I could have wished God had taken some other of my children, so he had but spared this.*

2d Apology answered.

Answ. Thou sayest *that thou hast lost a Child that thou most affectedst above all the rest of thy children:* Yea and it is to be feared more then God too. It is, I conceive, lawful to love one child above another, (though it be not prudence to express it too fondly for fear of exasperating the rest, *Gen.* 37.3,4. *Col.* 3.21.) thou mayest and oughtest to love that child most, which is most like thy Maker. Christ loved all his Disciples, *Joh.* 13. 1. but *John* eminently, transcendently above the rest (*John* 13. 23. and 20. 2. and 21. 20.) because, according to his name, he was most *gracious*. We may then love our children dearly, more then any other outward possessions. (*Non Solum amandos dicimus filios, sed precipue ac super omnia amandos, nec quicquam his omnino*

Salv. ad Eccles. Cathol. l. 1. p. 347

antet

anteponendum, niſi Deum ſolum.) But we muſt loye no Child more then God: If we do, God will (if he bear ſpecial love to us) take away that little idol we too much dote upon, that he may be loved and admired the more, and the creature the leſs. God cannot away with Corrivals; he calls for the Heart, *Prov.* 23. 26. and will have intenſiveneſs of Affection, *Matth.* 22. 37. and therefore removes from you that Child which was as a skreen to keep off the heat of your love from him: Hadſt thou then loved thy Child leſs, thou mighteſt have enjoyed him longer. Parents may kill their Children by over-loving them, aſwel as by over-laying them. Blame then thy ſelf who too fondly lovedſt thy Child, but blame not God who took away thy Child for thy good, leſt thy ſoul ſhould eternally miſcarry. Part 1.

And whereas thou ſayeſt, *thou couldeſt have wiſhed he had taken ſome other of thy children, ſo he had but ſpared this.*

Anſw. 1. Conſider, *Such kind of ſpeeches are very offenſive to God.* It is not for ſilly man to preſcribe, but to ſubmit to God. *Who art thou that replyeſt againſt God* in his providential diſpenſations, *Rom.* 9. 20? As God makes all in wiſdom, *Pſa.* 104. 24. So he orders all things in wiſdom, *Eph.* 1. 11. *Who worketh all things after the counſel of his own will.* He knows when he means to ſhoot, what Arrow in his Quiver to chuſe: he ſits at the Helm of this World, guiding all things in Wiſdom; ſo that when things fall not out as we would have them, yet as God would: And, as * *Salvian* ſpeaks, *Summa juſtitia*

* Salv. *lib.* 1. *De Gub. Dei.* pag. 23.

Part 1. *ſtitia eſt voluntas Dei*, His Will is the Rule of Rectitude, and therefore cannot do any thing unjuſtly, *Job* 34. 10. Therefore we ſhould ſay under croſs providences that befall us, as 2 *Sam.* 15. 26. *Behold, here am I, let him do to me as ſeemeth good unto him.* We read 2 *Sam.* 3. 36. *Whatſoever the King did, pleaſed all the people.* Surely what the Kings King, the great Lord and Maſter of Heaven and Earth is pleaſed to do, ſhould pleaſe us. For can poor mortals (as we are) be better diſpoſed of then by Wiſdom and Goodneſs it ſelf?

Liberame Domine a meipſo, Auſtin. 2. Conſider, *God cannot puniſh a people more then in giving them their wills and deſires.* Iſraelites would have Quails, *Pſ.* 78. 29, 30, 31. *They did eat and were well filled, for he gave them their own deſire, they were not eſtranged from their luſt, but* (this *But* carries the arrows of Gods indignation in its ſide) *while the meat was yet in their mouths, the wrath of God came upon them, and ſlew the fatteſt of them*, &c. *Rachel* ſaith, *Give me children, or elſe I die*, Gen. 30. 1. God gives her children, and ſhe dies for it; for *Benjamin* that was her ſecond child, and made up her wiſh, haſteneth her death, as you may read, *Gen.* 35. 16, 17, 18. before *Rachel* came to her journey's end ſhe travelled and had hard labour; ſore *travel* indeed, for ſhe *went to her long home*, ſhe *journeyed* into another world. The Apoſtle ſaith, *They that will be rich, fall into temptation, and a ſnare*, &c. 1 *Tim.* 6. 9. Our own *will* (if God ſhould grant it) would ſoon enſnare us and occaſion our deſtruction. I end this with that of a *learned* * *Doctor*: God oft-times in love denieth

Pſa. 10. 3
Pſ. 81. 12.

* Dr *Abbot* upon *Jonah* 4. 3, 4. Lect. 26.

nyeth those things which we wish. *Jonah* in a pet wisheth for death, *Jon.* 4. 3, 4. he would needs die, because the people of *Niniveh* lived: Had God taken him at his word, how unprovided had he been (being cloathed with frowardness) to appear before so high a Judge! with what comfort could he have stood before the dreadful Tribunal! If God should suffer us to be our own carvers, we should soon cut our own fingers. Part 1.

3dly and lastly, consider; *A Christian of a right metal and stamp, one that hath the image and superscription of God upon him, and will pass currant in Heaven, he is content God should chuse his cross for him, both for kind and duration.* Phil. 4. 11. St. *Paul* had commenced *Master* in the *Art of Divine Contentment*. *I have learned* (saith he) ἐν οἷς εἰμι, *in whatever state I am*, in whatever things befall me, as poverty, sickness, reproach, loss of friends, &c. *to be content*. Thus Christians should be content to be at God's finding, and their heavenly Father's disposing.

Another cryes out, *I have lost a beautifull Child: Nature was very indulgent to him, endowed him almost with all symetry imaginable; he had that by Nature, which others counterfeit by Art; he had a real, no adulterate or painted comliness. How seemly was every part proportioned? what a curiously-wrought tabernacle was his body?* Psal. 139. 14, 15. *He was curiously wrought in the lowest part of the Earth*; i. e. * in his Mother's belly: *He had* εὐχροΐα καὶ ἰυμελία, *a right position of colours, and disposition of members, which* 3d Apology answered.

* See Dr. *Hamond* on that place.

Part 1. *two make up a compleat beauty.* Pulchritudo eſt membrorum omnium apta figura cum quâdam coloris ſuavitate. *Pareus* in *Gen.* 39. 6. *Now to have a Jewel ſo reſplendent and ſparkling, ſo ſuddenly ſnatched out of my boſom, this troubles me.*

Anſw. Parents many times too fooliſhly ſet their affections moſt on that Child that is moſt beautiful, and therefore if God take away ſuch a Child, they look upon their loſs as great. How was *David* diſcompoſed at the news of beautiful *Abſoloms* death, 2 *Sam.*18.33. And *Jacob* before him was inordinately moved at the ſuppoſed death of his beautiful *Joſeph*, Gen.37.33, 34,35. But let ſuch conſider,

1. *Beautiful perſons many times die ſooneſt.* It is ordinary for fair flowers ſuddenly to wither, *Iſa.* 40. 6, 7. *Jam.* 1. 10, 11. 1 *Pet.* 1. 24. *Venice*-Glaſſes are more brittle than Braſs-Pots, or Earthen-Veſſels. There is rottenneſs at the core of the moſt delicious Fruit, that makes it ſuddenly fall to the Earth.

2. Conſider, *If thy Child had lived, its beauty might have expoſed it to manifold temptations and troubles.* Beauty is a bait and provocation to filthineſs: hence that of *Solomon*, Prov. 6. 25. *Luſt not after her beauty in thine heart, neither let her take thee with her eye-lids.* Beautiful *Sarah* was taken by *Pharaoh*, Gen. 12. 14, *&c.* and *Abimelech*, Gen. 20. And had been much abuſed by them both, had not God by a ſtrong hand reſcued her from the rage of their luſt. In what a ſad condition was defloured *Dinah*, and how much evil enſued upon it, you reade *Gen.*34. How was beautiful *Joſeph* aſſaulted

ted by his Miſtreſs, *Gen.*39.6, 7. and had been ſupplanted, had he not had inward as well as outward beauty, (*Joſeph fuit pulcher formâ, ſed pulchrior virtutibus*; *Pareus* in *Gen.*39.) *Bathſheba*'s beauty occaſioned *David's* committing folly with her, 2 *Sam.* 11. 1, 2, *&c.* and what miſchief enſued, you may reade there in the murdering of *Uriah.* So beautiful *Thamar* being defiled, was in a moſt diſconſolate deſolate condition, and blood-ſhed enſued upon it, 2 *Sam.*13. 1, 2, *&c.* Outward beauty without inward grace, is but fewel to maintain the fire of luſt. This fond thing we call Beauty, is, as *Pindarus* terms it, κήρυξ Αφροδίτης, *The Venerial Goddeſſe's Embaſſadour.* So that, as the Wiſeman ſaith, *Prov.*11. 22. *As a Jewel of Gold in a Swines ſnout, ſo is a fair Woman that is without diſcretion.* So then, *Part* 1.

3dly, Conſider, *Thy fair Child might have had foul Conditions.* Some have thought Beauty to be like a Circle, whoſe center they made goodneſs: and they were of opinion, that as a Circle cannot be without a Center, no more can a comely body be without good conditions. And the *Hebricians* oft call that fair, which is good, and that good which is fair: As *Auſtin* ſaith *Conſuetudo eſt Scripturæ ſpecioſos corpore bonos vocare.* Yet it is evident by Scripture, and Experience, that the faireſt perſons have many times the fouleſt conditions. Being like painted Sepulchres containing much corruption, or like ſome weeds in the Corn-field, making a gaudy ſhew, yet are very hurtful. *Saul* was beautiful, ſo was *Abſolom*, 2 *Sam.*14. 25. Goodly perſons both, yet

Part 1. yet bad men. So *Adonijah* that would take the Crown from his Father's head, was a *goodly man.* As you may ſee 1 *Kings* 1.5, 7. compared: he was a goodly man, fair in face and proper in body: *A goodly* man he was, but no *good* man. And for the Female ſex, who were worſe then *Dalilah*, *Jezebel*, and yet who more beautiful? Outward beauty is at beſt but a common gift, given as other outward bleſſings, to bad, as well as good, *Eccleſ.* 9. 1,2,3. So then

4thly. Conſider, *God reſpects not any for outſide beauty.* See *Iſa.* 3. 24. *Amos* 8.13. Indeed we ſay, *Formoſa facies muta commendatio eſt*, An handſom face is ſilent letters of commendation, it draws the eyes and affections of men: but yet it works not upon God. For 1 *Sam.*16.7. *The Lord ſeeth not as man ſeeth, for man looketh on the outward appearance, but the Lord looketh on the heart.* God values not any for beauty or any other outward additament.

5thly, Conſider, *Beauty is a very uncertain poſſeſſion*; like a Roſe, the cold ſoon nips it, or heat withers it, or wind ſhakes it, the beauty of it is ſoon gone, *Pſa.*103. 15,16.

O formoſe puer, nimium nè crede colori.
Virg. Eclog. 2.

The wiſe man tells us *Beauty is vain*, Pro.31. 30. *Anceps forma bonum, mortalibus, exigui donum breve temporis*, Senec. A fit of the Small Pox (which the pureſt complexions are moſt ſubject to) may make ſuch graves in thy childs face, as may bury (in caſe it live) all its beauty. An old *Jezebel*, albeit ſhe be *painted*, 2 *King.*9.30.

is

is full of aged wrinkles. So that if sickness do not waste it, a few years will.

6thly and lastly, to shut up this, we say, and that truly

Gratior est pulchro veniens de corpore virtus.

It is an exceeding great ornament to have inward Graces of the Soul, attended with outward gracefulness of the body, to have a* *Dovelike* soul, in a fair Tabernacle: Now if thy child, was a *proper child*, or *exceeding fair*, as it is said of *Moses Heb.* 11.23. *Acts* 7.20. If he was (as it is according to the Orig. ἀστεῖος τῷ θεῷ) fair to God, or in his sight, then the King of Heaven took delight in thy childs beauty, *Psal.* 45.11. and hath taken away this Jewel out of the mire of this world, that it might shine in Heaven; And hast thou cause to be discontented at this? Surely no.

* *Veniunt ad candida tecta Columbæ.* Ovid.

Another cryes out, *This Child of mine that God hath taken away was very hopeful, an ingenious, witty Child, Divine Sentences dropt from his his lips like hony* (μήλιτος γλυκίων ζεῖεν ἀυδὴ. Hom.) *He would have been an excellent pattern of Virtue; he was of a very sweet disposition, mild, humble, temperate, modest, chaste, affable, &c.* and what was said of *Bonaventure*, might be said of him, (if it be not a saying too hyperbolical) *In hoc homine non peccavit Adam, Adam*'s depraved nature was scarce visible in him: Or, as *Greg. Naz.* said of *Basil the Great*, Μείζω μὲν τῆς ἡλικίας τὴν παίδευσιν, μείζω δὲ τοῦ παιδεύσεως τὴν

4th Apology answered.

τοῦ

Part 1. τοῦ ἠθοῦς πηξὶν ἐπιδεικνύμενος, *he held forth Learning beyond his age, and affixed composure of Manners beyond his Learning:* Or, as was said of *Titus Vespasian*, he was *Deliciæ Humani generis*, the Darling and Delight of Mankind: *he would have come in time to great preferment; he would have been a Jewel fit to hang at a Kings ear. This Plant, being watered by Heavens blessing, might have shot up in short time to great perfection: but, alas! it is of a sudden cut down by the merciless syth of Death.* And this troubles me.

Answ. Indeed by the sweetness of the Blossom our expectations are raised to look for deliciousness in the Fruit: And when pregnant hopes prove abortive, it is extreamly afflictive to us. But,

Consider, Many seem hopeful and virtuous, *Dum ætas, metus, Magister prohibeant; Ter.* being young under Tutors and Governours; but when once the reigns are laid on their necks, like *Phaeton*'s wild Horses,

Ovid. Metam.

Sponte suâ properant, labor est inhibere volantes.

They are too apt to fly out into licentious courses; They many times meet with evil company, *which corrupts good manners*, 1 Cor. 15. 33. Blazing Comets may shine for a while more bright than fixed Stars. Both Sacred and Prophane Story abounds with instances of this nature. *Joash* was seemingly good during the life of his Uncle *Jehoiada*, 2 *Chro.* 24. 2, *&c.* but he being dead, his devotion died with him, for he became an Idolater, *v.* 16, 17, *&c.* So *Uzziah* sought the Lord in the dayes of *Zechariah*, 2 *Chron.*

2 *Chron.* 26. 5. who ſteered him in the right way to happineſs: but afterwards his hypocriſie appeared, *v.* 16. So *Judas* carried it fairly for a time, as may be gathered from *Mat.* 26. 21, 22. The Diſciples there had good thoughts of him, better than of themſelves; and yet he was a damnable hypocrite, *Mat.* 27. 3. *&c.* I might tell you of *Hymeneus* and *Alexander*, 1 Tim. 1. 19, 20. of *Phygellus* and *Hermogenes*, 2 Tim. 1. 15. of *Demas*, 2 Tim. 4. 10. and many others, who at firſt were ſeemingly religious, yet have *departed from the Faith, giving heed to ſeducing Spirits, and doctrines of Devils*, 1 Tim. 4. 1. *Part* 1.

Nero was hopeful in his youth, and his firſt five years of reigning fairly promiſing, but afterwards he became a moſt deteſtable Tyrant. It was ſaid of *Antiochus Epiphanes*, that he was a good child, an ill youth, and a wicked old man, called in deriſion Ἐπιμανὴς, which ſignifies a *mad man*. *Julian* the great Profeſſour, became an Apoſtate, and a great Perſecutor of God's Church, and at laſt died blaſpheming, *Vicisti ô Galilæe*. *Pelagius* who (as ſome think) was foſtered and brought up in *Cheſhire*, was at firſt very hopeful, but afterwards became an Arch-Hæretick. *Proſper Aquitanus* in this Verſe of his calls him the *Britiſh Adder*, *Quinquennium Neronis.*

Peſtifero vomuit coluber ſermone Britannus.
A Britiſh Snake with venemous tongue,
Hath vomited his Poyſon ſtrong.

Mr. *Leigh's* Obſervations on Cheſhire

He died an enemy to the free-grace of God. We have many ſad inſtances of this point in our dayes;

Part 1. dayes; God may complain of many in *England*, as once of *Israel*, Hos. 8.3. *They have cast off the thing that is good.* And as of *Ephraim* and *Judah*, Hos. 6.4. *Their goodness is as a morning cloud, and as the early dew it goeth away.* Many that were seemingly religious, and forward for praying, reading, hearing, receiving the Sacrament, &c. now have *left off the thing that is good.* But there are many sad Texts for such Apostates to champ upon. See *Psal.* 125.5. *Ezek.* 18.24. *Hos.* 7.13. *Luke* 11.24,25,26. 1 *Tim.* 5.12. *Heb.* 6.4,5,6. *Heb.* 10.26,27,28,37. 2 *Pet.* 2.20,21,22. Their case must needs be sad: for, *Corruptio optimi pessima*, The purest flesh putrified is most loathsom: And the most generous Wine, degenerated, makes the sharpest Vinegar: חומץ יין *Acetum filius Vini.* These bring an ill report on Religion, as the *Spyes* did on *Canaan*, Numb. 13.32. as though there was no sweetness and comliness in the wayes of God. *Hi sunt Christiani ad contumeliam Christi*, as *Salvian* speaks. These cause the *enemies of God to blaspheme*, as *David*'s partial backsliding did, 2 *Sam.* 12.14. *Rom.* 2.24. 1 *Pet.* 2.15. The fall of such causes others to fall with them; as the fall of *Sampson* was the fall of many *Philistines.* In a word, these are the greatest Factors for the Devil, and his Angels, who were the first Apostates, *Jude v.* 6. Well then, this Child of thine, like some buds fairly promising, might have been blasted, and not come to greater perfection. He might have faln into gros sins, or grievous errors, wounding conscience, and staining reputation, and this would have been just matter of grief to thee.

Buxtorf. floril. Hebraicum.

Salv. lib. 8. de Guber. pag. 290.

But

Part 1.

But if thy Child was really gracious, which is more than thou canſt be aſſured of (for, as the Apoſtle ſaith of *Sylvanus*, 1 Pet. 5. 12. *a faithful Brother, as I ſuppoſe:* ſo our knowledge of others ſincerity is but opiniative, no certain knowledge) But ſuppoſe, I ſay, he was really gracious, and ſo might have perſevered unto the end, as theſe Scriptures ſhew, (*Pſal.* 125. 1. *Iſa.* 40. 31. & 41. 10. *Jer.* 32. 39, 40. *Mat.* 16. 18. & 24. 24. *John* 10. 28, 29. & 13. 1. *Rom.* 8. 33, 34. & *Rom.* 11. 29. *Col.* 3. 3. 2 *Tim.* 2. 19. 1 *Pet.* 1. 5. 1 *Joh.* 2. 19, 27 compared. *Jude* 1.) yet he is not the leſs mortal for being the more gracious; Nay, God uſually takes them away the ſooner from this miſerable ſinfull world, *which is not worthy of them*, Heb. 11. 38. *Sudden glories* (ſaith a learned Doctor) *decay ſuddenly: fruit ſooneſt ripe is ſooneſt rotten: when the greenneſs, freſhneſs and ſhade is extraordinary, fear ſome worm which may gnaw*, as it did *Jonah*'s refreſhing Gourd. We know, ſweeteſt fruit is ſooneſt gathered. Thus the Child *Abijah* dies young, *becauſe in him was found ſome good thing towards the Lord God of Iſrael in the houſe of Jeroboam*, 1 *King.* 4. 12, 13. Thoſe that are good betimes, are apt Scholars, which having quickly learnt the leſſons of Chriſtianity, God their Maſter hath ſet them, have leave to go home the ſooner. God gathered thy Child betimes, becauſe it was ripe betimes. We reade *Mark* 4. 29. how the *huſband-man, when the fruit is ripe, immediately puts in the ſickle, becauſe the harveſt is come:* ſo God puts in the ſickle of death when Children are ripe, and fit to be taken away. We judge him to

Dr *Abbot* Lect. 28. on *Jonah* P. 594.

ὃν φιλεῖ θεὸς ἀποθνήσκει νέον.

Part 1. to blame, who when his fruit is ripe, doth not gather it: And shall we blame God for taking away relations when they are fit for him?

And whereas you say, *He might have come to great preferment.*

1. Consider, *this is very uncertain.* Many times men of great worth, pass their dayes in obscure privacy; and men of least desert, are highly promoted. *Si bonus est quispiam quasi malus spernitur: si malus est quasi bonus honoratur.* *Haman* the *Agagite*, one base by birth, and base in life; like a dunghil vapour, was extracted to an high place of dignity by the influential Sunshine of his Princes favour; and in the mean time godly, honest, loyal-hearted *Mordecai*, notwithstanding his good service, is forgotten, *Esth.* 6. 1, 2, 3. till almost too late to remember him.

Salvian *lib.* 4. *de Gubern. Dei.* pa. 114.

2. Consider, *Those that are in favour may be presently under a cloud. Favour is deceitful, Prov.* 30. 31. The Court is like Glass or Ice, *cum maximè splendet, frangitur*; when it shines brightest, then it is the brittlest. It is called κενοδοξία, Phil. 2. 3. *vain-glory*: It carries *vanity* in its name. *Joab* who was once the greatest about *David*, is by *David*'s appointment designed to execution, 1 *King.* 2. 5. And *Haman* even now mentioned, that was so great a Favorite with *Ahasuerus* the King, is by the King appointed to be hanged on an *high Gallows*, *Est.* 7. 9, 10. a just punishment for his ambitious climbing.

3dly, and lastly, consider, *Your Child is highly preferr'd by Death.* He is possessed of Heavenly

preferment which as far exceeds earthly, as the shining of the Sun in its Meridian Lustre, doth the shining of a Candle. Our Saviour tells us *there was not a greater then* John *the Baptist, yet he that is least in the Kingdom of Heaven, is greater then he*, Luke 7. 28. The least in the Kingdom of Heaven is greater then the greatest on Earth, for he is above a state of Ignorance, Misery and Mortality. *Joseph* was highly preferr'd by *Pharaoh*, who committed to him Despotical Government over all *Egypt*, *Gen.*41. 40, &c. *David*, *Esther*, and several others of Gods dear Servants come to great preferment here on Earth; but what is this to the preferment of thy dear Child, who shines as the *Sun* in *the Kingdom of his Father*, Mat.13.43. He is in the *Presence-Chamber* of the King of Kings, and Lord of Lords. Surely thou hast no cause to weep, except it be for joy, that thou wast the Parent of such a Child, *Who* (as one saith) *whilst he lived was the joy of Glorifyed Angels*, Luk. 15.10. *and being dead, encreaseth the number of Glorifyed Saints.* Part 1.

But saith another, *This was an onely Child, I had but one onely Son or Daughter to delight in, to leave mine Estate unto, and to bear my Name. And God hath taken him (or her) away from me. Surely the Lord hath dealt bitterly with me.* 5th Apology answered.

Answ. Indeed Scripture Spectacles represent it as a sad loss, to lose an only Son or Daughter, *Judg.*11. 34. 1*King.*17.12, 17, &c. 2 *King.*4. 20, 27. compared. *Jer.* 6.26. *Amos* 8.10.

Part 1. *Zach* 12.10. *Luk.* 7.12,13. *Luk.* 8.42. I have read of one * who being found weeping, and the cause of his grief being demanded, answered, *Filius unicus, habilis, & pollens ingenio Adolescens*; *An onely Son, a pritty, witty young man* — and being able to go no further, had his faltring halting speech made up by a stander-by, *Obijt diem, is dead*, which he, for the greatness of his grief, was not able to pronounce himself. An only Child is our *Darling*, as we translate יחיד, *Psal.* 22. 20. *Unicam meam.* And the loss of an only Child must needs be sadly resented, because it is our *Darling*, or *most dearly beloved*: the stream of parental affection (like a River not parted into Chanels) is not divided amongst other children, but runs whole and entire towards one object. But consider under this sad tryal a few things.

* Mr. *Hausteds* Serm. on *Luke* 19. 41,42.

1. Consider, *The greater the Tryal is, the greater is the commendation to bear it chearfully.* It is a sign thou art a great Christian, when thou canst bear patiently great Tryals. A Wasp if not cross'd, puts not forth its sting: the most waspish and peevish person can carry it calmely and gently, while Providences of God please him: but to carry it patiently and evenly under great tryals is admirable. When *Alexander* met with great troubles he would say, *here is a tryal for the mind of* Alexander: he is truly *Magnanimous* that holds up his Spirit under great afflictions, *Magnus est animus qui se Deo tradidit.* Sen. *Job* met with great tryals.

All

Part 1.

Mr. Duport in his θρηνοθριαμβος. Job 1.18. p.657.

—Ἀνεὶ γὰρ τὲ κακὸν κακῶ ἐςήρικτο
Ὡς ὅτ' ἐπασσύταρά ἀφιν ἐπ' ἀλλήλοισι κέχυντοι
Πόντου κύματα, πρὸ μὲν τ' ἄλλ' ἄυταρ ἐπ' ἄλλο.

—*Semper enim malum malo fulciebatur,*
Sicut quando crebri sibi invicem superfusi sunt
Ponti fluctus longi, antè quidem alius, alius verò post.

One affliction followed on the back of another, as wave after wave: the *Sabeans* took away *Jobs* Oxen and Asses, Lightning kild his Sheep, the *Caldaans* carried away his Camels, and (which was the *fluctus decumanus*, the last, worst, and greatest wave of all the rest) the wind blows down the house upon the head of his Children; yet for all this see his submissive behaviour, *Job.* 1. 20, 21, 22. *he fell down upon the ground and worshiped*, and said, *Naked came I out of my Mothers Womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord; In all this* Job *sinned not, nor charged God foolishly.* How even and composed was he amidst the swelling waves! yea, he was like a Rock, *Immotus in Undis. Ye have heard* (saith St. *James*) *of the Patience of* Job. We had not heard so much of it, had it not been for great tryals, which God was pleased to exercise him with.

2. Consider, *This tryal of thine is not a tenth part so great as* Abrahams *was.* Compare *Gen.* 22.2. with *Heb.* 11.17, 18. his trial was cloathed with very sad circumstances. God commands him, (1) to take *his Son*, not his Sheep, or Oxen, Friend, or Servant, but his *Son*, his own flesh

Part 1. and blood: (2) *his Son Iſaac*, not *Iſhmael* which he had by *Hagar* his bond ſervant, but *Iſaac* whom he had by his Wife *Sarah*. It was matter of joy to them that they had gotten a Son, and therefore call'd him *Iſaac*, which ſignifies *laughter*, *Gen.* 21.3,6. compared. He was the joy of his aged Parents, he muſt take his *Son Iſaac*, his laughter, joy and delight; (3) *his begotten Son*, not an adopted one, his *own Son*, not another mans; (4) *his only begotten Son*, not one amongſt many Sons, but *his only Son by Sarah* the free-woman, by whom he had no more; (5) *a Son whom he loved*, not one that he hated, and no wonder that he loved him dearly, who was *filius ſenectutis*, the Son of his old age, *Gen.* 21. 2,5. Thus *Jacob* loved *Joſeph* and *Benjamin*, becauſe *Sons of his old age* (Gen. 37. 3. ſo *Gen.* 44. 20.) *more then the reſt of his children*: (6) *the Son of promiſe*, in whom it was ſaid *his ſeed ſhall be called, and all the Nations of the Earth bleſſed*, Gen. 12. 3. & 21.12. Chriſt the *Meſſiah*, the *deſire of all Nations*, Hag. 2.7. was promiſed to come of his Line, ſo that if he offered up *Iſaac*, the world, for ought he could ſee, muſt want a *Meſſiah*: He by this blow will kill as many thouſands as there are Stars in the Firmament, *Gen.* 15.5. Furthermore (7) *It was an Obedient Son*, not a rebellious *Abſalom*, 2 *Sam.* 16.11. nor a runagate *Prodigal*, *Luk.* 15. but a *Son that ſerved him*, Mal. 3.17. & yet muſt not be ſpared; (8.) *It was no Infant, but a Son that could prattle to his Father*, yea and talk wiſely too, *Gen.* 22.7. conceived to be about fifteen years of age. (9.) This *Son muſt be ſacrificed* as a burnt-offering.

ing. *Jephthah* was much troubled, when according to his vow he did consecrate his only Daughter (for he had no Child besides her, *Judg.* 11.34.) unto the Lord. I suppose he did not sacrifice her, but devote her as a Virgin to serve God in a single life, *Judg.* 11. 38,39. Yet he was much troubled because utterly hopeless of any posterity, *v.* 35. But *Abraham's* Son here must be sacrificed, his Throat must be cut, his Bowels ript up, and his Quarters be burnt to ashes on the Altar, so it was in burnt-offerings, *Levit.* 1. 6,8,9. (10) This must *be done in the Land of Moriah*, old *Abraham* full of dayes and past travelling, must get him to the Land of *Moriah*. (11) All this must be *done by a Father*; It is not enough that he see it done by another, but he himself must be the Priest, Actor, and Executioner, his own hand must be upon his own only Child: he that was an instrument of giving, must be an instrument of taking away life. 12 and lastly, *All this he must do without delay*: God allows him not a dayes time to confer with any, that his poor distracted heart might receive comfort. *Sarah* must not be consulted with. *Abraham* must not take time to do it when he will; but he must do it *now*, without dispute or consultation. *Take him now*, saith God, *Isaac and he* must no longer sport together. Here was a whole cluster of sowr Grapes for *Abraham* to chew upon: what a sad Tryall was here? Yet *Abraham* without delay addresseth himself to the sacrifice of his only Son. Thy tryal falls infinitely short of this.

See Dr. *Brown's* vulg. Errors, *lib.* 5. p. 309. &c.

3ly Consider, *Did not God himself part with*

Part 1. *a Son, an only begotten Son*, the *Son of his bosome*, John 1.18. *a beloved Son, in whom alone he was well pleased*, Mat. 3. 17. One that was his *Isaac*, his *only delight*, Pro. 8.30. (and indeed *Isaac*, even now named, was a type of him); Did not God part with this Son for thy sake? and, dismissing him from a place of happiness, sent him into a world of misery? see *John* 3. 16. This Son sent, was *a man of sorrows, and acquainted with grief*, Isa. 53. 3. And wilt not thou be contented to part with thy son when God calls for him, and takes him from a world of misery to himself, *in whose presence is fulness of joy, and at whose right-hand there are pleasures for evermore*, Psal. 16. 11. Everlasting pleasures, without intermission or omission?

2. And lastly; *Tell me if an Earthly King should have sent for thy Child, and promised that he should be one of his Favourites, would you not willingly have parted with him upon these terms*, (yea, though you should never have seen him more) *and rested contented, in as much as your Child should be well provided for?* I think there are but few amongst us but would willingly yeeld to such a motion. How much rather satisfied should we be when the King of Kings, the great God of Heaven and Earth (who is undoubtedly unchangeable in his affection, *John* 13. 1.) takes a Child from us unto himself, where there shall be pure joy, without any dose of grief, riches without poverty, honour without infamy; and this not by fits and starts, but (ἀδιαλείπτως) continually; not after some long time to end, but (εἰς τέλος) for ever.

Thou ſayeſt, *Thou haſt no Child to leave thine Eſtate unto.* Part 1.

Anſwer. Indeed *Abraham* once complained upon this very account, *Gen.* 15. 2, 3. but Conſider,

1. *Thy Child* (if he died a Child of God) *hath taken poſſeſſion of a better inheritance then thine is*; he is an Inheritor of the Kingdom of Heaven, *Luke* 12. 32. *A partaker of the inheritance of the Saints in Light*, Col. 1. 12. he is *an Heir of God, Joynt-heir with Chriſt*, Rom. 8. 17. This inheritance that thy Child hath taken poſſeſſion of, excells all other inheritances, as *being incorruptible, undefiled, and that fades not away*, 1 Pet. 1. 4. Thy Child then hath no need of thy Eſtate.

2. Conſider, *Poor hungry people, indigent perſons, they are thine own fleſh*, ſo God tells thee, *Iſa.* 58. 7. Yea they are *thy Brethren*, Deut. 15. 7, 8. ſo 1 *Joh.* 3. 17. Thou mayeſt ſee many that are blind and lame, many *Lazarus's*, poor Widows, and Fatherleſs Children, poor Miniſters that have a great charge of children, and ſmall means to maintain them with, theſe are thine own *fleſh*, thy *Brethren*, and *Kinſfolk*; beſtow thine eſtate on theſe, that they may bleſs thee and pray for thee! and let thine own hands in thy life-time be thine Executors, or elſe others may take poſſeſſion of thine Eſtate, who (may be) will not thank thee, or may prodigally conſume it. See *Eccleſ.* 2. 18, 19. and *Eccleſ.* 4. 8. And *Salvian* tells thee the naked truth, *Vides extortas lachrymas, ſimulata ſuſpiria, fictam anxietatem, non optantem ut convaleſcat, ſed expectantem* Salvian *ad Eccleſ Cath.* l. 3. p. 459.

Part 1. *tantem quando moriaris. Vide defixos in te, et quaſi accuſantes tui obitus tarditatem omnium vultus. O infælicem te ac miſerrimum, cujus ſupremum exitum tantus deſiderat ac precatur numerus propinquorũ!* Such may be heirs to thine eſtate, that will feign grief at thy ſickneſs, and think it long till thou be dead. Therefore, as the ſame Author ſaith, *Cum Chriſtum egere videas, cur tu facultates tuas in quibuſcunq; non indigentibus derelinquis?* Why do you not relieve Chriſt in his members who are in real want? I end this with that of *Solomon*, Eccleſ. 3.12. *Let a man rejoyce and do good in his life.* For as a worthy Divine ſaith, *It is the life of a Gift to be given in the life of the Giver, far better than Funeral Legacies, which* (like Benjamin) *are born by the loſs of a Parent; for it is not ſo kindly Charity for men to give when they can keep no longer.*

Salv. *ad Eccleſ Cath. lib.* 4. P. 474.

Mr. *Fuller* in his Hiſt. of *Cambr.*

Thou ſayeſt, *Thou haſt none to bear thy Name.*

Anſw. Indeed this the world looks upon as ſad. *Numb.* 27. 3. 4. So the Widow of *Tekoah* in a parable complains, *they would ſlay her only ſon that was left, and ſo not leave to her husband neither name nor remainder upon the earth*, 2 Sam. 14. 6, 7. And we find *Abſalom* having no ſon to continue his memory, erected a Pillar in the King's Dale, and call'd it after his own name, 2 *Sam.* 18. 18. but it was *Columna calumniæ*, a Pillar of diſgrace, to mind the world there was once ſuch a wicked man as *Abſalom* was, as *Lot*'s wife's Pillar of Salt was a Monument of her ſhame. But to anſwer the Plea:

1. Con-

Part 1.

1. Consider, *To live in our Children, is but a poor kind of ſurvival*; for they may ſoon die, and our memorial be buried in their graves. But if they live long and be deboiſt, they are monuments of ſhame to Parents. The beſt way for men to immortalize their names, and conſecrate their memories to poſterity, is to erect a Pillar of virtuous deeds: for *Pſal.* 112.6. *The righteous ſhall be had in everlaſting remembrance*, and v. 9. *he hath diſperſed, he hath given to the poor, his righteouſneſs endureth for ever, and then* it follows, *his horn ſhall be exalted with honour.* So Iſa. 58.10. *If thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day.* Oh then if thy eſtate be great, build an Hoſpital, or repair Gods material Temple, or relieve the living Temples of the holy Ghoſt; by this means thou ſhalt get a good name, and be remembred in future ages: Thy worth ſhall be engraven in laſting characters, not to be razed out by the hand of time. Good men will commend thee whilſt living, and when dead a good report like a ſweet perfume (*Eccleſ.* 7.1.) will accompany thee to the grave; ſo that thou ſhalt be buried in the odour of a good name. How will people be talking of thy good works, as the *Widows ſhewed* Peter *the Coats and Garments which* Dorcas *made whilſt ſhe was with them*, Act. 9.39. They'l ſay ſuch a man was a *good Landlord, a good houſekeeper, a very charitable perſon*, &c. As *Cornelius* had a *good report among all the nation of the* Jews, *for he was a devout man, and one that feared God, and gave much alms to the people,*

Exegi monumentum aere perennius. Hor.

Ἡ ἀρετὴ καὶ θνήσκουσα λάμπει. *Eurip.*

Part 1. people, Act. 10.2,22. compared. And as man, ſo God himſelf will remember ſuch, as *Cornelius his prayers and alms, are ſaid to come up for a memorial before God*, Act. 10.4. *With ſuch ſacrifices God is well pleaſed*, Heb. 13.18. ſee Mat. 25.34, 35, &c. *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the world; for I was an hungred, and ye gave me meat*, &c. Thus you ſee virtuous men are embalmed with Renown, they need not Children to eternize them, nor need they any Monument and Epitaph to enoble them, who live in the remembrance both of God and man.

2 Conſider, *If you belong to God, your names are written in the Book of Life*, you are regiſtred by God and matriculated in Heaven. *Phil.* 4.3. *Rev.* 3.5. There is often mention made of ſuch a book: And *it is* * *a borrowed ſpeech from ſuch records as are kept in a City, wherein the names of Freemen are written.* Now it is exceeding matter of joy to have our names written there, *Luk.* 10.20. *Rejoyce, becauſe your names are written in Heaven.* This new name in the Book of Life, is a *name better then of Sons and Daughters, an everlaſting Name that ſhall not be cut off*, as you may ſee, Iſa. 56.5.

* Mr. Ainſworth on *Num.* 1.5. p. 20.

6th Apology anſwered. Another cryes out, *I have had ſeveral Children but loſt them all, I have not one left to comfort me.*

Anſw. 1. Conſider, *Thy caſe is not ſingular*, thy betters by far have been in as bad a condition or worſe. *Naomi* was left of her Husband and two Sons in a ſtrange land, *Ruth* 1.5. *Job* (who

(who counted it no small part of his outward happiness to *have his Children round about him*, Job 29.5.) was sore troubled at the news of their sudden death, *Job* 1.18,19,20. yet he did not repine and murmur, *v.* 21,22. his Wife was left indeed, but to be a cross to him: the Divel made use of this rib as a Bow to shoot the Arrows of temptation at *Jobs* heart, *Job* 2.9,10. But it is otherwise with thee under loss of Children, thou hast possibly a good Husband, or a good Wife, or some other good Friend at hand, who may say to thee as *Elkanah* to *Hannah*, 1 Sam. 1. 8. *Am not I better to thee then ten Sons?* Part 1.

2 Consider, *Children are no special evidences of Gods distinguishing love and favour. Remember me O Lord*, saith *David*, Psal. 106.4. *with the favour that thou bearest unto thy people.* God hath special favours for his peculiar people. Now if Children were distinguishing evidences of his signal favour, thou hast great cause to be troubled at the loss of them, but indeed they are not, as you may see *Eccles.* 9.1,2. Nay, wicked men oft have them in abundance. *Haman* that boasted of the multitude of his Children, *Esth.* 5.11. had ten Sons hanged up together, *Est.* 9.13. so *Job* 21.11. prosperous wicked men are said to *send forth their little ones like a flock, and their Children dance.* So Psal. 17.14. wicked men that *have their portion in this life, are* said to *be full of Children.* Thou hast not then in losing thy Children lost choice favours, which God bestows on his chosen ones. Thou mayest be in special favour with God, notwithstanding he hath taken away thy Children.

3 Con-

Part. 1.

3. Consider, *Thy Children might have been a discomfort to thee.* They might have been as so many *Coals*, 2 Sam. 14. 7. not to *warm*, but to *sully* thee in thine old age. *Octavius Augustus* said of some of his children, that they were not his Seed, but *vomica & carcinomata*, some Ulcers and Impostumes broken from him; and he used to cry out,

See Mr. *Leigh's* Observations on *Octavius Augustus*

Utinam aut cælibs mansissem, aut prole carerem!

I would either I had remained unmarried, or wanted children. And *Tiberius Cæsar* counted *Priamus* happy, *Quòd superstes omnium suorum extitisset*, That he outlived his Children. Indeed the Psalmist compares Children to *Arrows*, Psal. 127. 4, 5. and saith, *Happy is the Man that hath his Quiver full of them.* It is worth observing how the Prophet compares them to Arrows: An Arrow, you know, is not so naturally, it is Art that makes it an Arrow: So if you do not through education artificially polish and shave off the knots of these youthful sprouts: I mean, if you keep not down the exorbitances of them, and streighten their crooked dispositions by careful correction, instead of Arrows they'l prove Thorns or Spears in your side to torment you, and bring down your gray hairs with sorrow to the grave. And it is observed that the miscarriage of one Child robs Parents of the comfort they should take in all the rest.

4. And lastly, Consider the answer of the Man of God to King *Amaziah*, complaining for the hundred Talents, 2 *Chron.* 25. 9. *The Lord is able to give thee much more than this.* He is, ava-

ἀναπλήρωσις πάντων, the abridgment of all creature-excellencies. All creature-comforts are sum'd up in him; and he can abundantly supply the want of Children. Part 2.

Another cryes out, *I have lost a Child that was a* Joseph *to me; the hope, joy, and honour of my gray hairs, the staff of mine old age: my outward means came in this way: Or, this Husband, this Wife, this Father or Mother that God hath deprived me of, brought me in yearly a comfortable subsistance: All which is now buried in my Friends Grave; so that I now being very poor, must leave my former habitation, I must fare hardly, and go cloathed in mean Apparel; I shall be slighted and disrespected, and (that which yet troubles me most of all, is) I have a great charge of Children, and so many Children, so many mouthes calling for help, and bemoaning their sad condition: what course to take for maintenance I know not: If God had spared him (or her) longer, it had been better for me, I am now utterly undone.* This is many times the lamentable case of a Ministers Widow, who in her Husbands life-time lived comfortably, but now being deprived of him, hath lost her Living and Livelihood together, and it may be hath a great charge of Children left to the wide world. She may say, as *Lam.* 1. 12. *Is any sorrow like to my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger!* Her condition indeed is so sad, that I must beg and borrow of the courteous Reader the help of his imagination to piece out the shortness of my expression, for we may better conceive than express her disconsolate condition. 7th Apology answered. *Miserum est fuisse.*

Answ.

Part 1.

Answ. This indeed is a very sad Apology; for βίος χωρὶς βίου, life without maintenance is miserable. Hence the same word βίος signifies in Scripture both life and outward maintenance, *Luke* 8.43. & 21.4. *Mark* 12.44. That person must needs live miserably that wants a competency of outward maintenance. *Luthers* Widow felt the smart of it. But yet, poor soul, it is better to hope the best than the worst: Do not antedate thy sorrows. I will for thy comfort take this Apology in pieces, and answer the chief particulars distinctly, briefly, and withal very plainly, without Rhetorical flourishes,

* See Abel Red. in Life of Luther.

Non est conveniens luctibus ille color.

Are you very poor, your outward maintenance being buried in your friends grave?

1. Consider, *You have more then you had when you came into the world, and more then you can carry out when you leave the world.* Job was the *greatest and richest of all the men of the East*, Job 1.3. and when he had all taken from him, he was content upon this very account, *that he came naked out of his Mothers womb, and naked should return thither*, Job 1.21. And the Apostle useth a like argument to work in us contentment in the like case, 1 *Tim.*6.7, 8. *We brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content.*

2. Consider, *You have more of worldly comforts, then many that have been your betters by far in Grace.* How poor was our Saviour Christ, 2Cor.8.9. *Though he was rich, yet for our sakes he became poor.* His Mother was a poor Virgin,

gin, the Manger was his Cradle, and the cobwebs his Canopy; he had no sums of money. He had not tribute money, *Mat.* 17. 24. Δίδραχμα was about fifteen pence of our money, as *Dr. Hammond* observes. Now our Saviour Christ was fain to work a Miracle for it, *v.* 27. he recieved collection or contribution whilst he lived, *Luk.* 8. 2, 3. And being dead he was buried at others charges, *Luk.* 23. 53. *Job*, a *nonsuch* for Religion, *Job* 1. 8. lost a great estate suddenly, and it become a proverb, *As poor as Job. Peter* the Apostle * *had neither Silver nor Gold*, Acts 3. 6. And St. *Paul* tells you of his great wants and sufferings, 2 *Cor.* 6. 4, 10. and 2 *Cor.* 11. 23, to 28. and yet withal you find he was content, *Phil.* 4. 11.

(* Although Papists talk so much of his *keys*)

3 Consider, *You have more by far then you deserve.* Gen. 32. 10. *I am not worthy of the least of all thy Mercies, which thou hast shewed unto thy Servant.* This was *Jacob's* motto. *Art thou greater then our Father* Jacob? sayth *the woman of Samaria* unto Christ, *John* 4. 12. Though Christ was infinitely greater then that great Patriarch: yet we fall much short of him; And we are not worthy of the least of Gods mercies: we deserve not the thousandth part of what we have. Now methinks they that deserve nothing should be content with any thing; and they that deserve not any thing, should not be discontented though they have nothing.

4 Consider, *It might have been far worse with you then it is.* Have you lost some of your goods? Be of good chear that you have not lost your lives; with this argument St. *Paul* chea-

red

Part 1. red the shipwrackt persons, *Act.* 27.22. who to lighten the Ship, cast the Wheat into the Sea, *v.* 38. *Job* having lost his goods, he lost his health too, *Job* 2.7,8. he was from *the crown of the head to the soal of the foot*; all of an angry burning boyl; and he is so loathsom a creature, that none would come nigh him, insomuch that he is fain to be his own Chirurgeon, and his dressing instrument is a peice of a broken pot. You might then have lost your health as well as your goods, but God contiunes this to you. 'Tis mercy that you are on this side Hell, *Lam.* 3.22, 23. The damned there have a bitter cup to drink of, and have nothing to sweeten it: but thou still enjoyest many precious mercies to allay the bitterness of thy poor condition. Sure I am, great cause thou hast to give thanks, but none to murmur.

5. Consider, *A little will suffice nature. Natura paucis contenta.* We say, and that truly, it is *better to fill a gluttons belly then his eye*, his hunger then his humour:

Discite quàm parvo liceat producere vitam,
Et quantum natura petat.—— Lucan. *lib.* 4. (*Pharsal.*

A man may live of a little. May be thou hast enough to satisfie necessity, though not prodigal curiosity. *Having then food and raiment, i.e.* necessaries for the preservation of your bodies, *be therewith content*, 1 Tim. 6. 8.

6. Consider, *Your life is short*, you are but *Strangers* and *Pilgrimes* here. *Psal.* 39.12. *Heb.* 11. 13. 1 *Pet.* 2. 11. *Parum viæ quid multum viatici?* you have but a little way to go, what need

need have you of much provision? A traveller burdens not himself with bag and baggage; a stranger is content with mean accommodations, and if he have but as much money as will defray his charges till he comes home, he cares for no more, he knows then he shall have enough. Oh Christian, be content, Heaven is thy home, and when thou comest thither (as thou shalt very shortly if thou belongest to God) *thou shalt inherit all things*, Rev. 21.7. Well then, *be content* (τοῖς παροῦσιν) *with things present*, as it is in the Orig. *Heb.* 13.5. though you have but from hand to mouth, as *Israel* in the Wilderness; thou art nearer thy journeys end then thou art aware of; and if thy breath was but once stopt, thou wouldest have no need of these worldly things. Part 1.

7. Consider, *It is Gods doing to bring you into this condition.* 1 Sam. 2.7. *The Lord maketh poor, and maketh rich.* So Prov. 22.2. *The rich and poor meet together; the Lord is the maker of them all.* He makes them not only as they are men, but as poor and rich men. God is the orderer of outward conditions. And therefore saith *Agur*, Prov. 30.8. *Give me neither poverty nor riches.* And *Naomi* saith, *I went out full, and the Lord hath brought me home again empty*, Ruth 1.21. *Cum sint omnia ditionis sacræ et nutus Dei, cuncta moderentur, quicquid malorum quotidiè patimur; perferimus, censura est divinæ manus. Salv.* de Gub. Dei. God hath placed us in this world, as servants are in a great mans family, all are not placed in the same office, nor have all the same dyet and wages, yet all are (or at least should be) contented: So should Lib. 8. p. 287, 288.

Part 1. we be content with the condition wherein God hath ſet us. Let us, like reeds, bend every way with the wind of providence: or, *let us* (as one ſaith) *patiently ſteer our courſe as this wind blows.* What if thou haſt not ſo much as thou wouldſt have, yet thou haſt as much as God is pleaſed thou ſhouldſt have. And therefore be content.

8. Conſider, *Thou haſt as much as God ſees good for thee. Your Heavenly Father knows what you have need of,* Mat. 6. 32. he ſees what is beſt for you, *Mat. 7. 11. If ye being evill, know how to give good gifts unto your Children, how much more ſhall your Father which is in Heaven give good things to them that ask him?* An earthly Father that loves his Child, will not give it poyſon or edg-tools, becauſe he knows them to be prejudicial and hurtful to him. God knows what is better for us then we our ſelves; he ſees that Riches, though good in themſelves, are not good for you, but (through your own corruption) will prove ſnares and temptations to you, *1 Tim. 6. 9, 10, 11.* God ſees if you had more of the world, you would be more worldlyminded, proud, unthankful, intemperate, remiſs in holy duties, *&c.* he ſees this *Wilderneſs-condition* beſt for you who are travelling to the Heavenly *Canaan.* Well then, poor ſouſ, be content upon this conſideration, that God in his infinite wiſdom and goodneſs hath alotted that to thee, which he ſees to be good for thee.

9. Conſider, *God can bleſs and ſanctifie a little, that it ſhall be better then the abundance of the wicked.* See Pſal. 37. 16. *A little that a righteous man hath, is better than the riches of many wicked.*

wicked. So Prov. 15. 16. *Better is little with the fear of the Lord, then great treasure, and trouble therewith.* It is Gods blessing that makes rich, *Prov.* 10. 22. *The blessing of the Lord it maketh rich, and he addeth no sorrow with it.* So Mat. 4. 4. *Man lives not by Bread alone, but by every word that proceedeth out of the mouth of God.* It is Gods blessing that makes food to nourish us, cloaths to warm us, *&c.* Oh how comfortably might men live of a little (through Gods blessing) if they had but thankful and contented Spirits! Therefore *Part 1.*

10. Consider, *If thou canst but be content with thy condition, thou art rich enough, Vera inopia cupiditatum copia*; content is the poor mans riches, and discontent the rich mans poverty; So that a man may be rich with a little and poor with much. St. *Paul* who had learned the lesson of contentment, *Phil.* 4. 11, though his necessities were supplyed by the *Philippians* charity, *Phil.* 2. 25. yet he triumpheth as though he had all things, *Phil.* 4. 18. *I have all, and abound; I am full, having recieved from* Epaphroditus *the things which were sent from you*, &c. so 2 Cor. 6. 10. *As having nothing, yet possessing all things*, because they had bridled their concupiscence. *Omnia habit qui nihil concupiscit.* Sen. It may be said of such, what the Spirit saith to the *Angel of the Church of* Smyrna, Rev. 2. 9. *I know thy works, and tribulation, and poverty, but thou art rich.* * *Felix est non qui habit quæ cupit, sed qui non cupit quæ non habit.* And as *Quintilian* saith, *Satis est divitiarum nihil amplius velle*; That man hath riches enough that

* *Sphinx. Philos.* P. 430.

Part 1. desires no more. Contentment indeed is a soveraign remedy for every malady.

11. Consider, *Riches are troublesom unsatisfying things*, Eccles. 1. 14. *Behold all is vanity and vexation of spirit.* *Solomon* had extracted the *quintessence* of all, yet could not get one drop of true contentment, *Eccles.* 5. 10. *He that loveth Silver, shall not be satisfied with Silver, nor he that loveth abundance, with increase.* So v. 12. *The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep*; And indeed how should he sleep? for riches are compared to thorns, *Mat.* 13. 22. how should a man sleep among thorns? As the body cannot be satisfied with Air, so neither can the soul be satisfied with worldly things. *Jesus said*, John 4. 13. *Whosoever drinketh of this water* (which the world affords) *shall thirst again*: So that like a man in a Feaver,

Quo plus sunt potæ, plus sitiuntur aquæ.

The more he drinks the more he thirsts. *Prov.* 27. 20. *Hell and destruction are never full, so the eyes of man are never satisfied.* There is no satisfaction to be drawn from the breast of the creature. It is said of the *Prodigal*, Luke 15. 16. *That he would fain have filled his belly, with the husks that the Swine did eat*; ἐχορτάσθηναι, he *gladly would*, that shews he *could not*; he would but could not fill his belly with these *husks*. Now these *husks* do rightly set forth these worldy things, that can afford poor man no real satisfaction. I have read how *Zeuxes* did paint some certain Grapes, that the Birds did fly

to

to them, but could not feed and ſatisfy themſelves with them. No more can we ſatisfy our ſelves with worldly enjoyments, which are indeed but pictures and meer deluſions. We may aſſoon expect Grapes from Thorns, or Figs from Thiſtles, as content and ſatisfaction from worldly poſſeſſions; *which whilſt ſome have coveted after, they have not only erred from the Faith, but pierced themſelves through with many ſorrows*, 1 Tim. 6. 10. Art thou then diſcontented that thou haſt no more of worldly riches, which if thou hadſt, poſſibly thou wouldſt be leſs contented then now thou art?

12. Conſider, *Rich men have great accounts to make.* God will ere long ſay to every rich man, *Redde rationem*, Luk. 16. 2. *Give an account of thy Stewardſhip, for thou maiſt be no longer Steward.* They muſt give an account how they have mannaged their abundance, *Luk.* 12. 48. *Unto whomſoever much is given, of him ſhall be much required.* It will be a ſad day to them that have miſpent this worlds goods: So much ſpent on whores, ſo much on pride, ſo much on belly, ſo much at ſuch a merry meeting, ſo much loſt in gaming, *&c.* this, like the *hand writing on the wall* to *Belſhazzer*, Dan. 5. 5, 6. will cauſe the rich mans *Countenance to be changed, and his thoughts will trouble him*, &c. hee'l then wiſh he had not been entruſted with ſo great an eſtate. We find *Dives* that feaſted it every day, and would not relieve poor *Lazarus*, Luke 16. 24. *is in the place of torment*, and wants a *drop of water to cool his tongue.* See 1 Tim. 6. 9. *They that will be rich fall into temptation and a ſnare, and into*

Part 1. *many foolish and hurtful lusts. Which drown men in destruction and perdition.* Orig. βυθίζουσι, *sink them to the bottom of Hell.* And therefore St. *Paul* chargeth *Timothy, to charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches,* v. 17. *but that they do good, that they be rich in good works, ready to distribute, willing to communicate,* v. 18. *q. d.* if they do not improve their riches to God's glory and the good of others, like so many clogs or weights at their heels, they'l sink them into the bottom of Hell fire. I have read of one who being askt whether he had rather be *Cræsus*, who was a rich King, or *Socrates* who was a poor honest Philosopher? he (knowing that great men have a great account to give) answered, *Vivens Cræsus, moriens Socrates:* he would be *Cræsus* whilst he lived, but *Socrates* when he died. Well then, poor Christian, be content, the less thou hast, the less will be thine account at the great Audit-day.

13. Consider, *If thou belongest to God, thou hast better things then the world affords.* Thou art *blessed with Spiritual blessings,* Ephes. 1. 3. To name a few.

1. *Thou hast the Favour of God,* and this is better then Corn and Wine, *Psal.* 4. 6, 7. yea it is better then life it self, *Psal.* 63. 3. *Artabazus* a Courtier recieved from King *Cyrus* a cup of Gold, and *Chrysantas* the beloved Favourite, a kiss; which the other observing, said, (as *Xenophon* reports) *The Cup you gave me was not so good Gold, as the kiss you gave* Chrysantas. Sure I am, all Gold and Silver is not worth one kiss of

of Gods Mouth, nor one ſmile of his Counte- Part 1.
nance: And truly many never enjoy more kiſſes and embraces from God, then when they enjoy leaſt of the creatures. *Eſau* ſaid *he had much*, ſo it is in the Original, *Gen.* 33. 9. יש־לי רב, but *Jacob* ſaid *he had enough*, or according to the Original, יש־לי כל, *I have all*; God's favour is all in all to Believers; he that hath this, hath enough, how little ſoever he hath. *Deut.* 2. 7. *Theſe forty years the Lord thy God hath been with thee*, (*viz.* in the dry and barren Wilderneſs) *yet thou haſt lacked nothing.* So *Neh.* 9. 21. And when Chriſt ſent forth his Diſciples without purſe, ſcrip, and ſhoos, *Lacked ye any thing*, ſaid he? and they ſaid, *Nothing*, *Luke* 22. 35. Gods gracious preſence with you, is ſufficient to make any condition comfortable unto you. This a good man prizeth above any thing elſe, *Pſa.* 73. 25. He that can ſay, *the Lord is the portion of mine inheritance*, Pſal. 16, 5. may well add, *v.* 6. *The lines are falen unto me in pleaſant places, yea I have a goodly heritage.* See Hab. 3. 17, 18. *Although the Fig-tree ſhall not bloſſome, neither ſhall fruit be in the Vines; the labour of the Olive ſhall fail, and the Fields ſhall yeeld no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: yet* (ſaith the Prophet in the midſt of this penury) *I will rejoyce in the Lord, I will joy in the God of my Salvation.* The Apoſtle thought the conſideration of Gods favourable preſence with you, a good foundation to build contentment upon, *Heb.* 13. 5. *Be content with ſuch things as you have, becauſe God hath ſaid, I will never leave*

Part 1. *thee nor forsake thee.* In the Fountain it runs οὐμή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. Here are five negatives that imply an unparallel'd vehemency. It may be thus rendered in English; *No, I will not leave thee, nor no, I will not forsake thee,* Therefore Christian be content.

2. Consider, *Thou hast thy Christ still.* This made *Job* lift up his head amidst all the waves of affliction that he met with. *Job* 19.25. *I know that my Redeemer liveth.* Though he had lost his Children, and his Goods, yet it was a comfort to him, that he had not lost his Saviour. He is still with thee, *in whom dwels all fulness,* Col.1.19. Inexhaustible treasures are to be found in Christ. If we were Christless, then hopeless would our condition be, *Ephes.* 2.12. But so long as we have Christ we are well enough. *It is enough* (said *Jacob* in a time of want and misery,) *Gen.* 45.28. *Joseph my Son is yet alive.* So may a Christian say, *It is enough, my Christ* (*Joseph* was a type of him) *is yet alive.* Christ who is still with thee, he hath the sweetness & desirableness of all creature-comforts, he is able and willing to help in the greatest straits, *Heb.*4.15,16.and therfore Christian be content.

3. Consider, *Thou hast the Comforter still, the holy Ghost abiding in thee for ever,* John 14. 16,26. So John 15.26. This Comforter *comforts us in all our tribulation,* 2 Cor.1.4,5. So 2 Cor. 7.4. Hos.2.14. Peace of Conscience, *which passeth all understanding,* Phil. 4.7. *Is the earnest and first fruits of the Spirit,* Rom. 8.23. These Spiritual joyes that come streaming into thy soul, they are a cluster of Grapes, *Numb.*

13.

13.24. A fore-taſte of the exceeding great joy that thou ſhalt have in the Heavenly *Canaan*. Now as *Eliphaz* ſaid to *Job*, *Do the conſolations of God ſeem ſmall to thee?* or as *Gideon* ſaid, *Is not the gleaning of the Grapes of* Ephraim *better then the Vintage of* Abiezer? *Judg.* 8. 2. Is not this gleaning of Spiritual joy, better then the whole vintage of carnal joy that the world affords? Therefore Chriſtian be content. *Part* 1.

4. Conſider, *Thou haſt intereſt in many pretious promiſes*, as 1. of Juſtification or pardoning Grace; ſee *Iſa.* 43.25. ſo *Jer.* 31.34. & *Mic.* 7.19. [2.] Of Sanctification or Healing; ſee *Iſa.* 1.18. *Pſal.* 65.3. *Ezek.* 36.25, 26, 27. *Zech.* 13.1. *Hoſ.* 14.4. *Rom.* 6.14. [3.] Of Corroboration or Spiritual aſſiſtance, 1 *Sam.* 2. 9. *Pſal.* 37.17. *Iſa.* 41.10. [4.] Of outward proviſion, *Pſal.* 34.10. *Pſa.* 132.15. *Iſa.* 41.17. *Mat.* 6.33. 1 *Cor.* 3.21,22. *Phil.* 4.19. 1 *Tim.* 4.8. [5.] Of outward protection, *Pſal.* 32. 20. *Pſal.* 91.3,4,&c. *Rom.* 8.31. 1 *Pet.* 3.13. [6.] Of direction in reference to ſoul and body, *Neh.* 9.20,21. *Prov.* 3.5,6. *Pſal.* 25.12. *Pſal.* 32.8. *Pſal.* 48.14. *Pſal.* 73.24. *Iſa.* 58.11. They have the Spirit leading them into all truth, *Joh.* 14.26. and this is a great priviledge calling for thankfulneſs, *v.* 22. *Luther* preferr'd the underſtanding one of *David's* Pſalms above all the riches in the world. [7.] And laſtly, Of Eternal Salvation, *Pſal.* 73.24. 2 *Cor.* 4.17,18. 2 *Tim.* 4,8. *Tit.* 1.2. *Heb.* 4.9. 1 *John* 2.25. What if livelyhood be ſhort, ſo long as Eternal Life will be thine ſhortly. Though thou haſt little in hand, yet thou haſt much in hope, and therefore

rejoyce

Part 1. *rejoyce in hope of the glory of God*, Rom. 5. 2. We count not him poor that hath a great estate very shortly to fall into his hand. There is but one life betwixt thee and a great inheritance, and it is thine own life, when that is expired, thou shalt take possession of it. St. *James* tells us, *James.* 2. 5. *God hath chosen the poor of this world rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him.* What, discontent, and Heir to a Kingdom! methinks you *should take joyfully the spoiling* (or loss) *of your goods, knowing in your selves, that you have in Heaven a better and an enduring substance*, Heb. 10. 34.

Now Christian Reader, these are *exceeding great and precious Promises*, 2 Pet. 1. 4. and the Righteous are *Heirs to such Promises* as these, *Heb.* 6. 17. The Saints are there called τῆς ἐπαγγελίας κληρονόμοι. There is never a Promise in the whole Bible, but a godly man may lay claim to it, and say, This is mine, I have an interest there. And far better it is to be Heirs to these Promises, than to a whole Kingdom; therefore Christian be content. These Promises are certain things, 1 *Thess.* 5. 24. *Tit.* 1. 2. *Heb.* 6. 17, 18. God's Word is more certain than any mortal man's Bond. I have not wrote down the words of these Promises, because I would have you to turn to them in your Bibles, and dwell upon them in your private thoughts. *'Tis Meditation that sucks sweetness out of the honey-comb of a Promise.*

5. And lastly, consider, *Thou hast many precious Graces, which are far better than all the Riches*

Riches which the World affords; as Faith, which is more precious than Gold that periſheth, 1 Pet. 1. 7. It is called *Precious Faith,* 2 Pet. 1. 1. So *Hope and Charity, Humility, Meekneſſe, Chaſtity, Temperance, &c.* are precious things. So Spiritual Wiſdom *is better than Rubies,* Pro. 3. 13, *&c.* and 8. 11. Theſe are the *true Riches, Luke* 16. 11. Theſe are the durable Riches, *that cannot be taken away from us,* Luk. 10. 42. Theſe are *ſuch things as accompany Salvation, Heb.* 6 9. Now what ſaith *Solomon,* Prov. 14. 14. *The good man ſhall be ſatisfied from himſelf;* that is, (as ſome expound it) from the Grace of God that is in him. Piety is a good foundation to build Contentment upon. Well then, poor Chriſtian (if I may call thee poor who indeed art ſo rich) having the Graces of the Spirit, which are better than this world's goods, be content.

Part 1.

Thus you ſee, if you belong to God, you have better things than the World affords.

But ſome may ſay, *I fear I belong not to God, I have not made my peace with him.*

Anſ. Methinks then the things of the World ſhould be the leaſt of thy care: and thou ſhouldſt be moſt troubled that thou haſt not made thy *Calling and Election ſure,* as thou art commanded, 2 *Pet.* 1. 10. and for the future ſhouldſt *give no ſleep to thine eyes, nor ſlumber to thine eye-lids,* (Prov. 4. 4.) till by Faith, Prayer, and Repentance thou haſt got a propriety in him.

14. Conſider, *God can, if it pleaſe him, raiſe thee to a great eſtate.* 1 Sam. 2. 7, 8. *He bringeth low and lifteth up; he raiſeth up the poor out of the*

Part 1. *the duſt, and lifteth up the beggar from the dung-hil.* So Pſal. 107. 41. *He ſetteth the poor on high from affliction*; So Pſal. 113. 7, 8. *Jacob* became a great man from ſmall beginnings, *Gen.* 32. 10. God raiſed up *Job* again and made him greater then he was before, as you may ſee *Job* 42. 10, 11, 12. Well then, remember this, that God that gave theſe things at firſt, may give them a ſecond time, therefore be content.

15. Laſtly, *Conſider Gods former loving kindneſs*, let this ſupport thee. It was God that did form us in the womb, through the midwifery of his providence we were brought forth into the world, and ever ſince we came into the world we have depended upon the breaſts of divine providence; for *Act.* 17. 28. *In him we live, move, and have our being.* We may ſay with *Jacob*, *Gen.* 48. 15. *God hath fed us all our life long unto this day*; Why then ſhould we diſtruſt him now? former Experience of God's Mercies, ſhould ſtrengthen future confidence in the God of Mercies. 1 *Sam.* 17. 37. *The Lord that delivered me* (ſaith David) *out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philiſtine.* And elſewhere, having experience of Gods goodneſs towards him, ſince he was taken out of his Mothers Belly, he is encouraged to hope in God in all ſtraights that may befal him, See *Pſal.* 22. 9, 10, 11, and *Pſal.* 63. 7. *Becauſe thou haſt been mine help, therefore in the ſhadow of thy Wings will I rejoyce.* So the Apoſtle, 2 *Cor.* 1. 10. *God delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us*: So do you conclude,

God

God hath maintained me and mine, he doth ſtill maintain us, and we truſt he will yet provide for us. You then that have found God ſo loving and faithful, *caſt your care on him*, 1 Pet. 5. 7. and be content, how mean ſo-ever your condition be. Part 1.

And whereas you ſay, *You muſt leave your former habitation.*

I *anſwer*, It is indeed very ſad when we are turned out of our houſes, the places of our birth and conſtant abode. *Great wailing there was in Sion, when the Inhabitants thereof were caſt out of their dwellings*, as you may read *Jer.* 9. 19. Yet for your comfort,

1. Conſider, *Your betters have been ſore put to't for a dwelling-place.* *Moſes* was forced to leave the place of his habitation, *Exod.* 2. 15. and after called one of his ſons *Gerſhom*, *For he ſaid, I have been a ſtranger in a ſtrange Land*, v. 22. So the Iſraelites *wandred in the Wilderneſs in a ſolitary way, they found no City to dwell in; hungry and thirſty, their ſoul fainted in them*; Pſal. 107. 4, 5. *David* was often in an unſetled wandring condition; Pſal. 56. 8. *Thou telleſt my wandrings.* He was an Exile, as you may reade 2 *Sam.* 15. 13, 14, &c. So the Jews lived in *Babylon*, being taken captives, as you may read *Pſal.* 137. So the Apoſtles, 1 *Cor.* 4. 11. *Even unto this preſent hour*, (ſaith the Apoſtle) *we both hunger and thirſt, and are naked, and are buffetted, and have no certain dwelling place.* So thoſe *Worthies*, Heb. 11. 38. *Wandred in Deſerts, and in Mountains, and in Dens, and in Caves of the Earth.* Nay Chriſt himſelf the Lord of all did

Part 1. did so far humble himself for our sakes, that he complains, *Mat.* 8.20. *The Foxes have holes, and the Birds have nests, but the Son of Man hath not where to lay his head.* Thou deservest far worse then these did, and yet thy condition is not a quarter so bad as theirs was.

2. Consider, *Your betters have been content with a very mean dwelling place.* Abraham the Father of the Faithful, and Heir of the world (for so he is called, *Rom.*4.11,13.) yet *sojourned in a strange Country, dwelling in Tabernacles,* Heb. 11.9. so did *Isaac* his son, and thus did *Jacob* the son of *Isaac.* This *Jacob* as well as the rest, was a rich man, and a good man too, (for the Sunshine of prosperity did not put out the Fire of his devotion) yet *dwelt in a tent,* a poor moveable habitation, *Gen.*25.27. Jacob *was a plain man dwelling in Tents.* Jonah the Prophet made him a booth and sat under it in the shadow, *Jon.* 4.5. *It was* (as a worthy Bishop observes) *but a silly house, a cottage, or a cabben, or such a place as beggers do sit in by the way, to ask alms of the passengers. There was not any Harbinger to take up his lodging before him, no carriages to convey his tents and bedding for him, no train to make all decent, but poor Prophet he is glad to get a shroud for his head, although a sheep-coat thatch'd or covered with reed, had been better.*

Dr *Abbot* on *Jona* 4.5.Lect. 27.p.570

3. Consider, *God's gracious presence makes the meanest habitation a Paradise.* Jacob as he went to his Uncle *Laban,* being benighted (for the Sun was set) tarried in a certain place (probably some Field) and the ground was his bed, and certain stones his pillows, and the Heavens his

his canopy, oh how ſweet were his dreams, God graciouſly appearing to him! as you may read, *Gen.* 28.11. &c. *Paul* and *Silas* ſing in priſon like two Birds in a Cage, *Acts* 16.25. *Moſes* wiſely choſe rather to abide in the Wilderneſs with Gods gracious preſence, then to go to *Canaan* without it, *Exod.* 33. 15. God's gracious preſence can make *thy ſleep ſweet unto thee*, *Jer.* 31. 26. and *make thee dwell in ſafty*, Pſal. 4.8. in a mean, as well as in a better habitation. Part 1.

4. Conſider, *God ſets to all men the bounds of their habitation, as you may ſee*, Acts 17.26. God is the great Landlord, for *Pſal.*24.1. *The Earth is the Lords, and the fulneſs thereof, the World, and they that dwell therein.* He turns out his Tenants when he pleaſeth, out of one houſe into another. Other Landlords do but act under God. Be content then to be at Gods finding, ſay with *David*, when forced to flee and leave his former habitation, 2 *Sam.*15.26. *Behold, here am I, let God do to me as ſeemeth good unto him.*

5. Conſider, *God aims at thy good. Becauſe they have no changes* (ſaith the Pſalmiſt, *Pſal.*55. 19.) *therefore they fear not God.* God changeth thine habitation, that his fear might dwell in thine heart. See what is ſaid of *Moab*, *Jer.*48. 11. *Moab hath been at eaſe from his youth, and he hath ſetled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: Therefore his taſte remained in him, and his ſcent is not changed.* God then by unſetling thee, would keep thee from ſetling on thy lees. It had been better with *Moab* had he been diſturbed and hurried from place to place, as

Iſrael

Part 1. *Israel* was, he had been freer from filthy ſettlings.

6. Conſid. *If you belong to God, he dwells in you by his bleſſed Spirit*, as theſe places ſhew, 1 *Cor.*3.16. 2 *Cor.*6.16. *Eph.*2.22. *Pſal.*132. 13, 14. If we love God and our neighbour, *Joh.*14.23. 1 *Joh.*4.16. If we believe in Jeſus Chriſt, *Eph.*3.17. 1 *Joh.*4.15. If we have reſpect to God's Commands, 1 *Joh.* 3.24. God dwells in us, and we in him. And this is a greater priviledge than to dwell in the moſt glorious Palace without the inhabitation of his bleſſed Spirit.

7. Conſid. *If you belong to God, he is a dwelling-place to you.* Pſal 9.9. *The Lord alſo will be a refuge to the oppreſſed, a refuge in times of trouble*; ſee *Pſal.*46. *per totum.* God was *David*'s ſhelter in the time of his Exile, ſee *Pſal.* 61. 2, 3, 4. And *Moſes* cryes out, *Lord, thou haſt been our dwelling-place in all generations*, *Pſal.*90.1. This Pſalm was penn'd by *Moſes*, or by ſome other in his perſon, when the Children of *Iſrael* were ſorely afflicted in the Wilderneſs, in a wandring unſetled condition. So *Iſa.* 25.4. God is there ſaid to be *a ſtrength to the poor, a refuge from the ſtorm, a ſhadow from the heat.* And *Iſa.* 32. 2. Chriſt is there propheſied of to be, as *an hiding-place from the wind, and a covert from the tempeſt.*

Dr. *Hammond* in Pſa 90.1

8. Conſid. *If you fear God, he'l provide a dwelling-place for you.* Exod. 1. 21. *And it came to paſs, becauſe the Midwives feared God, that he made them houſes, i. e.* he provided (amongſt other bleſſings) places of habitation for them

them. This God promised *David* and *Solomon*, *2Sam.7.11. 1 King. 11. 38.* and was as good as his promise, and so he will be to thee, if he see it good for thee. Plead then that Promise, Isa. 65. 21. *They shall build houses, and inhabit them*; and again, v. 22. *they shall not build and another inhabit.* He promiseth they should long enjoy them, and not be turned out till death. However, Part 1.

9. And lastly, consider, *If you belong to God, ye have an house in heaven, which Christ hath prepared for you*, Joh. 14. 1, 2. Christ himself is the πρόδρομος (*Heb.* 6.20.) the Harbinger, and is gone before to provide Lodgings for you; And this is an *eternal house*: it will never be out of repair, nor you ever be turned out of it, when once you have taken possession thereof, which will be shortly: for, saith the Apostle, 2 Cor. 5. 1. *We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.*

And whereas you say, *you must fare hardly.*

I *answer*; Christians should not make *provision for the flesh to fulfil the lusts thereof*, Rom. 13. 13. We * reade indeed, how *Nero* had an Officer which was called *Elegantiæ Arbiter*, the Inventer of new Lusts for him. And we reade in the same Author of *Philoxenus*, who wish'd he had the throat of a Crane or Vulture, that the pleasure of his taste might last the longer: but this (as my worthy Author saith) was *a most sordid and brutish wish; for it was the wisdom of Nature, intending the chief perfection of Man to*

* Dr. Reynold's Treatise of the passions, p. 192.

Ibid. p. 168.

Part 1. *his Soul, to make his bodily pleaſures the ſhorter.* To complain of faring hardly, is an unworthy carriage in a Chriſtian; now to prevent this, conſider for thy comfort,

1. Conſid. *Thy betters have fared more hardly, and yet murmured not.* We reade, 1 *King.* 17.8, *&c.* how *Elijah* and the Widow of *Sarepta* with her Family, did live many dayes upon *an handful of Meal in a Barrel, and a little Oyl in a Cruſe.* So 1 *King.*18.13. we reade of *an hundred men of the Lord's Prophets, hid by fifty in a Cave, and fed with bread and water.* So *Micaiah*, that faithful Prophet of the Lord, was put in priſon, and *fed with the bread and water of affliction*, 1 King. 22.27. So the ſons of the Prophets fared hardly, 2 *King.*4. 38, &c. *David* was ſometimes ſore put to't for diet, 1 *Sam.* 25. 8. And the *Iſraelites* in the Wilderneſs *were hungry and thirſty, their ſoul fainted in them*, *Pſal.*107.5. So we reade of *Jeremy*, Jer.38.9. caſt into the Dungeon, ready to die for hunger. *John Baptiſt* was a worthy perſon, *Mat.*11.11. yet his diet mean; *Mat.*3.4. *his meat was Locuſts and wild-Honey.* So Luke 1.15. *He ſhall neither drink Wine nor ſtrong-drink.* So we reade *Luke* 16.21. how *Lazarus* (that was afterwards tranſlated into *Abraham*'s boſom, *v.*23.) *lay at the rich-mans gate full of ſores, and beg'd the crumbs that fell from the rich-man's table.* Chriſt's Diſciples for hunger did *rub the ears of corn in their hands, and ate it when they had done*, Mat.12.1. The Apoſtles fared hardly, 1 *Cor.*4. 11. *Even unto this preſent hour we both hunger and thirſt.* St. *Paul* himſelf was *in hunger and thirſt*,

thirſt, in faſting often, 2 Cor. 11. 27. So thoſe of *whom the world was not worthy*, Heb. 11. 37, 38. *They were deſtitute*, (*viz.*) of food and raiment. Jeſus Chriſt himſelf fared hardly, he was often an hungry and thirſty, *John* 4. 6, 7, 8, 9. *John* 19. 28, 29. See *Mark* 11. 11, 12. *Chriſt was hungry, and ſeeing a fig-tree afar off, having leaves, he came if happily he might find any thing* (he would have been glad of any thing that he could eat) *thereon*; *and when he came to it he found nothing but leaves.* Many of thy betters have been acquainted with greater wants than thine are, and yet have been thankful. Part 1.

2 Conſider. *The mean Diet of our Fore-fathers*; *Muſculus*, a learned Expoſiter, obſerves from *Gen.* 1. 29. compared with *Gen.* 9. 3. that God appointed Herbs and the fruit of Trees to be mans food, and not Fleſh, till after the Flood. *Herbas & arborum fructus dedit in cibum, non carnem niſi poſt Diluvium.* *Muſcul. in Gen.* 1. 29 *p.* 48.

And a learned * Divine of our own, ſaith, That for a thouſand five hundred and ſixty years the World fed upon Herbs. And the Scripture makes mention ſince of mean fare of many godly men. *Abraham*, a great man, prepared for his great gueſts no curious diet, but only plain and wholeſom country-fare, *Gen.* 18. 5, *&c.* So *Lot* bakes unleavened bread for the ſame gueſts, *Gen.* 19. 3. *Luther* ſpeaking of exceſs in meats and drinks in his time, hath this ſpeech. *Si nunc* Adam *reſurgeret, & videret hanc inſaniam omnium ordinum, profectò credo quòd præſtupore tanquàm lapis ſtaret*, Luth. in Gen. 3. If our great Grandfather *Adam* ſhould revive, and ſee the *Mr Fuller* in Comment. on *Ruth.*

Part 1. madneſs of people now a-dayes in making proviſion, I believe he would ſtand amazed at it. Oh how do we degenerate from the ſimplicity and plainneſs of former ages!

3 Conſider; *It is a mercy thou haſt any thing to feed upon.* Bread to eat, and Raiment to put on, is God's free gift, *Gen.* 28. 20. So *Mat.* 6. 11. What thou haſt of mercy is more by far than thou deſerveſt. *Gen.* 32. 10. *I am not worthy,* (ſaith godly *Jacob*) *of the leaſt of all the mercies which thou haſt ſhewed unto thy ſervant.* You live on free Grace, indebted to God for every cruſt and crumb of Bread. A cup of cold water, a dinner of green herbs, a bit of dry bread is a mercy; It comes out of the alms-basket of Providence, and therefore be content.

4 Conſider; *God can make courſe diet as healthful.* Learned *Muſculus*, ſpeaking of God's preſcribing to man at firſt herbs and fruit of trees for his food, ſaith, *Hoc cibi genus & parabile & innoxium, dubio procul erat & natura commodum & ſalubre*; Without doubt this mean food was wholſom, as wel as ready at hand, for the ſupply of mans neceſſity. Gods bleſſing with a little ſufficeth; Hence we have that pretious Promiſe, that in eaſe we ſerve the Lord, he will *bleſs our bread and water,* Exod. 23. 25. ſo *Deut.* 8. 3. *Man lives not by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live,* Mat. 4. 4. *Daniel, Hananiah, Miſhael, and Azariah did eat pulſe and water, and their countenances appeared fairer and fatter in fleſh* (through God's bleſſing) *then they that did eat on the Kings portion,* as you

Muſcul. in *Gen.* 1. 29. *p.* 48.

may

may read, *Dan.* 1. 12. *&c.* Old *Par* in *Shropshire* by faring hardly had attained to above an hundred and forty years. *Tenuis mensa sanitatis mater.* Delicate feeding renders the Body dull and diseased, whereas slender meals make it active and healthful. Part 1.

5. Consid. *God can make course diet as pleasant to the taste.* See *Prov.* 15. 16, 17. *Even a dinner of herbs is sweet*, Prov. 27. 7. *The full soul loatheth an honey-combe: but to the hungry soul every bitter thing is sweet.* To the hungry soul how pleasant is a piece of bread and cheese!

6. Consid. *God can make course diet as satisfying, if you belong to him.* Prov. 13. 25. *The righteous eateth to the satisfying of his soul, but the belly of the wicked shall want.* Indeed we read how they *who have their portion in this life, God filleth their bellys with his hid treasure*, Psal. 17. 14. But many Epicures, though their Bellies are filled, yet their appetites are not satisfied, but they are still hankering after variety of dainties, *Eccles.* 6. 7. But God hath promised to his People that he *will satisfy the poorest of them with bread.* Psal. 132. 15. I end this with that of *Musculus*, *Sic esse naturam humanam comparatam, ut quod cibum attinet, modico ac facili demitti posset, nisi ingluvies obtinuisset, cui nullo edulij genere satisfieri potest.* *Muscul.* in *Gen.* 1 29. p. 48.

7. Consid. *God can make a little go far.* As he multiplied the *Sareptan* Widows handful of Meal and little Oyl in a cruse, to the feeding of many, many dayes, 1 *King.* 17. 15. and Christ in the dayes of his flesh, with five loves and two fishes fed five thousand men, besides women and

Part 1. children, *Mat.* 14. 17, &c. And though Miracles are now ceased, yet we see daily God feeds many poor people with a little, so that we wonder how they live, yet (through God's blessing) they live and look well. There is an expression, *Psal.* 107. 41. of God's *making the poor man's families like a flock of sheep:* which may imply thus much, that the poor godly man's children being divided into families, as so many flocks of sheep, shall live and look well with a little: as sheep you know gather fleece and flesh though they fare hardly.

8. Consid. *God sees coarse diet to be most convenient for thee.* Pro. 30. 8. wise *Agur* prayed that God would give him *food convenient* for him. God sees that high feeding is not convenient: For, 1. *It unfits for good Duties,* as Praying, Reading, Hearing, Meditating, Receiving the Sacrament, *&c.* St. *Chrysostom* in the first Homily on *Genesis* hath this pretty conceit; That *Moses* when he came from the Mount, and brought the two Tables of the Commandments with him, when he perceived the *Israelites* to whom he came, that they had fill'd themselves full, and were dancing and sporting, he threw down the Tables, because (saith that golden-mouth'd Father) *he thought it an absurd thing to give Commandments for them to observe upon a full stomach.* For, 2. *It besots men, and makes them careless and senseless;* It is the nurse of security, as you may see *Luke* 17. 27, &c. so *Luke* 21. 34.

See Mr. *Ramsden's* Serm. on *Luke* 21. 34.

Intrârunt Urbem somno Vinoque sepultam.
Virg.

—*Corpus*

——Corpus onuſtum
Heſternis vitiis animum quoque prægravat —
Horat.

Full meals, as they make dull bodies, ſo they make foggy minds. 3. *It is accompanied uſually with many ſins.* As great and delicate Perſons have uſually a great Retinue waiting upon them, ſo high and delicate feeding is generally accompanied with many ſins, as Pride and Idleneſs, *Ezek.* 16. 49. Unthankfulneſs and Forgetfulneſs of God, *Deut.*32. 15. & 8. 10, 11. *Prov.* 30.8. Vomiting and Filthineſs, *Iſa.*28.8. Luſt and Uncleanneſs, *Prov.*23.31, *&c. Jer.*5.7, 8. *Rom.*13.13. *Rioting and Drunkenneſs, Chambring and Wantonneſs* go together. *Saturitas ventris, ſeminarium libidinis:* A full belly and a foul heart ſeldom go uncoupled. 4. And laſtly. *It brings down God's Judgments.* It brought the Flood upon the old World, *Mat.* 24. 38. Fire on *Sodom*, Ezek.16.49,50. The Sword on *Iſrael*, Amos 6. 4, 7. compared. See what befell the murmuring *Iſraelites* that deſired delicious fare, Pſal. 78. 30, 31. *They were not eſtranged from their luſts, but whilſt the meat was in their mouthes, the wrath of God fell upon them and ſlew the fatteſt of them, &c.* We reade likewiſe of the rich-man that *fared deliciouſly every day*, was after his death in Hell, and *lift up his eyes, being in torment*, Luke 16. 19, 23 compared. The Apoſtle tells you, *Phil.* 3. 19. *Whoſe god is their belly, their end is deſtruction.* To ſhut up this, The Pſalmiſt ſpeaks of ſome, how God *gave them their requeſt, but ſent leanneſs into their ſoul*, Pſal.106. 15. If God ſhould give thee thy

Part 1. requeſt, and beſtow more delicious fare upon thee, (however thy body might come on, yet) thy ſoul would be but poor in grace, lean, and ill-favoured. It is well for God's Servants that their Maſter keeps them in good working caſe: for as an Heathen ſaid, λιπῶς καλῶς ζῆν κρεῖττον ἢ λιμπρῶς κακῶς. *Menand.* It is better to fare meanly and live well, then to fare deliciouſly and live diſorderly. A barren ground doth well for Gods ſheep, fat paſtures may rot them; And a *full table may be a ſnare to Chriſtians*, and *that which ſhould have been for their welfare* (through an ill diſpoſition in them) *may become a trap unto them*, Pſal. 69.22. God then in giving thee courſe Diet ſees it moſt fit for thee.

9. Conſid. *If you ſerve God you are not without your feaſts*: you have ſeveral Spiritual feaſts which are far better then bodily. To name a few, 1. *you have the feaſt of a good Conſcience*; Prov. 15.15. *He that is of a merry heart hath a continual feaſt.* The Scripture oft puts *Heart* for *Conſcience*, 2 *Sam.* 24. 10. *Acts* 15.9. 1 *John* 3.20. The Hebrews have no other word but לב to expreſs *Conſcience* by. And becauſe a good Conſcience cauſeth joy, or mirth, therefore it's rendred a *merry Heart*, but it may be rendred according to the Original, A good Conſcience is a feaſt alwayes, or at a feaſt continually. 2. *You have the Word of God which is a feaſt.* This is ἐφόδιον ζωῆς αἰωνίου, as *Clemens* calls it; *Vitæ æternæ viaticum. David* looked upon it as ſuch, *Pſal.* 119.19. *I am a ſtranger here on Earth, hide not thy Commandments from me.* He

looked

looked upon Gods Commands, backt with Promiſes, as his Spiritual food, whilſt travelling towards Heaven his own Country. He eſteemed it *ſweeter then honey, or the honey-comb*, Pſal. 19. 10. and *Job* eſteemed it *more then his ordinary food*, Job 23. 12. [3.] *You have the feaſt of the Lords Supper.* This is Heavenly *Manna*, our *viaticum* to the Heavenly *Canaan*. This is Spiritual meat, 1 *Cor.* 10. 3. It is Angelical food, indeed an excellent banquet, for ſaith Chriſt, *Joh.* 6. 55. *My Fleſh is meat indeed, and my Blood is drink indeed.* Meat and drink *indeed*, by way of reallity, and by way of excellency, ſee *Pſal.* 22. 26, 29. and 36. 8. ſo *Iſa.* 25. 6. and 55. 1, 2. Theſe and ſuch like places ſignify celeſtial viands, wherewith God feeds his people by the miniſtry of his bleſſed Word and Sacraments. Hungry and thirſty ſouls get much refreſhing by theſe, *Luk.* 1. 53. [4.] and laſtly, *You have the rich graces of the Spirit of God which are a ſpiritual feaſt:* of this Chriſt ſpeaks *Mat.* 5. 6. *Such as hunger and thirſt after* the *righteouſneſs* of Chriſt, after the gifts and graces of his bleſſed Spirit, they are *bleſſed*, and *they ſhall be filled*, as at a feaſt. So *Rev.* 3. 20. *If any man open the door* of his heart, and recieve Chriſt with his graces, he hath promiſed to *come in and ſup with him*; They ſhall be merry and fully ſatisfied as at a feaſt. Thus the righteous have meat to eat, that the world knows not of. *Part* 1.

10. And laſtly, conſider, *If you belong to God, you ſhall ere long have better fare.* You may be to morrow for ought you know at *the Supper of the Lamb*, Rev. 19. 9. God (as one ſaith) is the foun-

der

Part 1. der of this feaſt, and none are admitted but Friends. Chriſt the Lamb of God, *will gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them*, Luke 12. 37. What a ſtrange expreſſion is this! Chriſt himſelf their Lord and Maſter will ſerve at the Table; he who is ſweetneſs it ſelf will afford them his preſence to ſerve them, and to ſolace them. Future happineſs is oft in Scripture ſet forth under the ſimilitude of a feaſt; as *Mat.* 26. 29. *Mark* 14.25. *Luke* 22.16,18,30. *Mat.* 8.11. ſo *Luke* 13. 29. the Greek word ἀνακλίνω, ſignifies to ſit down as at a feaſt or banquet: but let us not dream as poſſibly that Phariſee did, *Luke* 14.15. that there is eating and drinking in Heaven. For glorified bodies are freed from theſe and the like neceſſities, *Rev.* 7.16. *They ſhall hunger no more, neither thirſt any more*—— and then, v.17. *The Lamb which is in the midſt of the Throne ſhall feed them*, &c. The Lamb of God ſhall be inſtead of meat, drink, apparel, ſleep, and the like. * *In cœleſti vitâ corpus futurum eſt ſine cibo perdurare.* Glorified bodies ſhall ſtand in no need of any outward refreſhments, no more then Spirits do: And therefore the Apoſtle tells you, *It is ſown a natural body, it is raiſed a Spritual body*, 1 Cor. 15.44. The holy Ghoſt then by comparing the joys of Heaven to a Feaſt, ſhews that there is fulneſs of joy, as at a Feaſt. For as it is *Pſal.* 16.11. *In thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for ever more.* Well then, poor Chriſtian, that fares ſo hardly, though it be bad with thee now, it will be better with thee ſhortly.

Muſcul. in Gen. 1. 29. p. 47.

Poor

Poor *Lazarus* that fared hardly here, being dead is *comforted*, Luke 16.25. and *abundantly refreshed as at a feast.* Part 1.

And whereas you say, *you must wear mean apparel.*

Consider for your comfort,

1. Consider, *Thy betters have gone in worse habit then thou weares't.* John the Baptist had *his Raiment of Camels hair, and a leathern girdle about his Loins*, Mat. 3.4. so the Apostles 1 *Cor.* 4.11. We *hunger and thirst, and are naked*; so 2 Cor. 11.27. so those *Worthies*, Heb. 11.37. *They wandred about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented.* Our first Parents after the fall were no better cloathed then with Leather, *Gen.* 3.21.

2. Consider, *Thy Garments how mean soever, are gifts from God.* Gen. 28.20. *Jacob* acknowledged *raiment to put on*, as well *as bread to eat, to be Gods gift.* God ows thee nothing, thou deserv'st nothing. It is a mercy that thou hast any thing to put on to cover thy nakedness. For thy unthankfulness God might justly strip thee of all. *Hos.* 2.8,9.

3. Consider, *God knows mean apparel is fittest for thee.* Costly apparel is many times a provocation to lust, 1 *Tim.* 2.9. It is a consumer of a great estate, and so hinders works of charity. It brings down Gods judgments, *Isa.* 3.16. &c. *Zeph.* 1.8. It makes them proud usually that wear it: who more proud then your great Gallants? though there is little reason for it. For many inferior pitiful creatures excel man in his gallantry. *Solomon* in all his glory was not arrayed

Part 1. ed like a Lilly, *Mat.* 6. 28, 29. And *a poor Butter-fly* (as * one ſaith) *outvies all the artificial colours of the Court.* Beſides, our clothes are enſigns of our ſin and ſhame, compare *Gen.* 2. 25. with *Gen.* 3. 21. The ſame Hebrew word נ that ſignifies a garment, ſignifies likewiſe ſin; Had it not been for ſin that cauſed ſhame, we had not needed apparel: And therefore to be proud of it, is as if a wounded man ſhould be proud of his plaiſters. Well then, God cloaths thee in mean apparel to prevent ſin in thee.

* *Refin'd Courtier. p. 47.*

Buxtorf. Heb. lex.

4. Conſider, *To be deſirous of rich apparel argues much vanity.* St. *Bernard* ſaith, *Veſtium curioſitas deformitatis mentium, et morum indicium eſt.* It ſhews the deformed nakedneſs of the ſoul, and that virtue hangs but looſly on it. Attire was at firſt given (as I told you) to cover ſhame and ſin, he therefore that is deſirous of apparel, ſurely hath more ſin to hide, more ſhame to cover then other men.

5. Conſider, *God reſpects no man a jot the more, for the richneſs of his outward apparel,* ſee Jam. 2. 5. *God hath choſen the poor of this world, rich in Faith.* Poor *Lazarus* was dear to him, and received into *Abrahams* boſom: but rich *Dives*, notwithſtanding his gorgeous apparel, was caſt into Hell, *the place of torment*, as you read *Luke* 16. 19. &c.

Hoſ. 2. 9. 6. Conſider, *Courſe garments may be as uſefnl, as coſtly apparel.* Garments were given for theſe ends,

1. *To cover our nakedneſs.* Gen. 3. 7. Our firſt Parents after the fall ſewed fig leaves together (poor ſhifts) to cover their ſhame.

2. To

2. *To defend and guard the body, from the injuries of the weather.* Garments are *munimenta corporis*, the bodies defence and safe-guard: see *Gen.* 3.21. Our first Parents first covering was of fig-leaves, which would do them little service: but God afterwards provided them such cloathing as would defend them against the offence of heat, cold, wind, rain, *&c.*

3. *To give warmth to the body*, Job 31. 20. and *Job* 37. 17.

4. and lastly, *To distinguish persons*, [1.] *In respect of sex*, that men may be known from women, and women from men, *Deut.* 22. 5. *The woman shall not wear that which pertaineth to the man, nor shall a man put on a womans garment.* Habits of men and women have been ever diverse. [2.] *In respect of quality and condition.* Conditions should thereby be distinguished as well as Sexes. Clergy should by their garments, be distinguished from Laity, *Exod.* 28. 2. &c. Rich from Poor, Prince from Peasent, Master from Servant, *Mat.* 11. 8. *Luke* 7. 25. Well then, are not thy course garments as useful as more costly apparel? do they not cover thy nakedness, defend thy body, keep thee warm, and distinguish thee in respect of sex and condition? Therefore be content.

7. And lastly, Consider, *If you be cloathed with Christs Righteousness, and have upon your souls the graces of his blessed Spirit, you are better cloathed then he that goes in Scarlet, wanting this spiritual apparel.* Christ with his Righteousness, and the graces of his Spirit in Scripture, is compared to a garment, *Psal.* 45. 13, 14, *Isa.* 61. 10.

Part 1. *Isa.* 61. 10. *Mat.* 22. 11, 12. *Rom.* 13. 14. *Gal.* 3. 27. *Ephes.* 4. 24. The *white Raiment* so oft mentioned in the Revelations (as *Rev.* 3. 18. & 4. 4. & 6. 11. & 7. 9, 13.) what is it but *Jesus* Christ imputed and applied to the soul, Christ with his graces, in which the soul of a Beleiver is invested, *Rev.* 19. 8. Believers are *candidati* invested with the white Robes of Christ's Righteousness. This spiritual Garment doth most *beautify a Christian, as the Apostle shews,* 1 Pet. 3. 3, 4. *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.* And again, 1 Pet. 5. 5. *be cloathed with humility.* Humility is a garment becoming any Christian soul. The Greek word ἐγκομβώσασθε; *Illigare et innodare significat.* It signifies to tye or bind together: or to tye knots, as delicate and curious women use to do of Ribands, to adorn their heads or bodies; as if Humility was the knot of every Vertue, and ornament of every Grace. And St. *Paul* adviseth, 1 *Tim.* 2. 9, 10. *That women adorn themselves in modest apparel, with shamefastness, and sobriety, not with broidred Hair, or Gold, or Pearls, or costly Array, but (which becometh women professing Godliness) with good works.* St. *Cyprian* writing to the Virgins of his time, said of them, *Quarentes ornamenta monilium, perdiderunt morum*; That they looked so much after Jewels, they lost the Ornament of Vertue and good Manners. No such Jewels as Meekness,

Mr. *Leigh's Crit. Sacra* in vocem

Meekneſs, Humility, Chaſtity, Sobriety, *&c.* See a chain of Graces becoming any Chriſtians neck, 2 *Pet.* 1. 5, 6, 7. *Salvian* ſaith, *Quid Deus a nobis exigit, quid præſtari ſibi a nobis jubet, niſi ſolum tantummodò fidem, caſtitatem, humilitatem, ſobrietatem, miſericordiam, ſanctitatem, quæ utique omnia non onerant nos ſed ornant.* Theſe graces will adorn, not burthen us. *Put on therefore (as the elect of God holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another,* &c. *Col.* 3. 12, 13. If theſe graces be in you and abound, you have no cauſe to complain, *though your outward apparel be but mean.* Part 1. *Salv. l. 7. de gub. Dei. pe 235.*

But you ſay, *You ſhall be ſlighted and diſreſpected.*

Anſw. Indeed this is too much the guiſe of the world, *Prov.* 14. 20. *The poor is hated even of his neighbour, but the rich hath many friends.*

Donec eris fælix, multos numerabis amicos:
Nullus ad amiſſas vbit amicus opes. Ovid.

It is with us uſually, as with a Sun-dyal: you know in a cloudy day the Sun-dyal is not looke upon; nor are we reſpected if a cloud of adverſity overſhadow us.

Tempora ſi fuerint nubila, ſolus eris.

But let ſuch conſider for their comfort:

1. Conſid. *It hath been the common Lot of God's dear ſervants to be diſreſpected.* Job's friends

Part. 1. friends (like leaves from trees) dropt off from him when the winter of adversity drew on. See *Job* 12. 4. *I am as one mocked of his neighbour.* —— *The just upright man is laughed to scorn.* And *Job* 16. 20. *My friends scorn me.* So *Job* 19. 13, to 20. So *David*, *Psal.* 109. 25. *I became a reproach* (saith he) *unto them; when they looked upon me, they shaked their heads;* (by way of derision, *Psal.* 22. 7.) So *Psal.* 119. 141. *I am small and despised.* So it was with the Apostles, 1 *Cor.* 4. 10, 13. They were *defamed*, and *made as the filth of the world, and off-scouring of all things.* So those Worthies, *Heb.* 11. 36. *Had tryal of cruel mockings.* Nay Christ himself, our Lord and Master, was despised: See *Psal.* 22. 6. *I am a worm and no man, a reproach of men, and despised of the people.* (It is spoken Prophetically of Christ) So *Isa.* 53. 3. *He is despised and rejected of men.* And *Phil.* 2. 7. *He made himself of no reputation.* Nay God himself is despised, *Exod.* 5. 2. *Pharaoh* said; *Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.* So *Job* 21. 14, 15. *They say unto God, Depart from us, we desire not the knowledge of thy wayes: What is the Almighty that we should serve him? And what profit shall we have if we pray unto him?* So *Psal.* 73. 9. *Wicked men set their mouth against the Heavens.* Melancton said right, *Nullum hominem tantum sustinere malorum quantum contumeliarum Deus.* Our betters then by far, are far more despised than we are or can be.

2. Consid. *God hath an hand in all reproach and*

and diſreſpect that we meet with. David under curſes and great diſreſpect from *Shimei*, ſaw God's Providence in it, and was patient; 2 *Sam.* 16.10. *Let him curſe* (ſaid he) *becauſe the Lord hath ſaid unto him, Curſe* David. And again, *verſ.* 11. *Let him alone, let him curſe: for the Lord hath bidden him*, &c. But where did God bid him? Part 1.

Anſw. Not by his revealed Word (for that forbidds curſing, eſpecially a Magiſtrate, as *David* was, *Exod.* 22.28. *Eccleſ.* 10.20.) but (as ſome obſerve) by a ſecret act of Providence, diſpoſing of *Shimei's* malice to chaſtiſe *David* for his ſins, and haſten forward his own deſtruction, as it did afterwards in *Solomon's* days, 1 *King.* 2.44.

That God hath a hand in the diſreſpect we meet with, will farther appear, *Pſal.* 44. 9. *Thou haſt caſt us off* (ſaith the Church) *and put us to ſhame.* So verſ. 13. *Thou makeſt us a reproach to our Neighbours, a ſcorn and deriſion to them that are round about us.* And again, *verſ.* 14. *Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people.* God himſelf tells us, *Iſa.* 43.28. *I have given Jacob to the curſe, and Iſrael to reproaches. Submit therefore your ſelves to God*, as St. *James* ſpeaks, *Jam.* 4.7.

3. Conſid. *God layes upon you ſcorn and diſreſpect for your good. David* was patient under diſreſpect, not only becauſe he ſaw the hand of God in it, but likewiſe becauſe he thought God would do him good by it: as you may ſee, 2 *Sam.* 16. 12. *It may be* (ſaith he) *that the Lord will look on mine affliction, and that the*

Part. 1. *Lord will requite good for his cursing this day.* God hath several good ends in suffering thee to lie under disrespect: As,

1. *For the Tryal and Exercise of Christian Graces*, as Faith, Patience, Constancy, Courage, Sincerity, Zeal, Humility *&c.* 1 *Pet.* 4. 12.

2. *To wean thee from the world.* We love to stay where we are much made of. God suffers thee to meet with disrespect, that as Aloes laid to the Breast of the World, it might wean thee from it.

See Dr. *Hamond* on that place. 3. *To drive thee to prayer.* Psal. 69. 12. *They that sit in the Gate speak against me, and I was the song of the drunkards.* Grave men that sit in the seat of Judicature (and as one would have thought should have had more wit) and vain men that spend their time in drinking excessively, both sorts despised him: but how doth *David* behave himself under this disrespect? see *v.* 13. *But as for me, my prayer is to thee, O Lord, in an acceptable time.* See the like carriage in the same person, under the like disrespect, *Psal.* 109. 2, 3, 4.

4. And lastly, *God suffers thee to lie under disrespect, to make thee walk circumspectly:* David walkt so, because he had many enemies watched for his halting, as you may see, *Psal.* 27. 11. *Teach me thy way O Lord, and lead me in a plain path, because of mine enemies.* So *Psal.* 56. 5, 6, 13. compared. Thus you see God in his providence orders it for good. So that we may say with *Luther, Mihi maximè prosunt, qui mei pessimè meminerunt, Lutherus pascitur convitijs.* Scornful enemies (if we have hearts right-

ly

ly to improve the affliction), are our best friends, though not intentionally yet eventually. Part 1.

4. Consider, *To complain of disrespect from the world, is unsuitable to a Christian*, and that in three respects.

1. *It is unsuitable to a Christian's Spirit.* It is below the magnanimous spirit of a Christian to take notice of worldly disrespect. *Noah* met with much disrespect from the Old World, yet he binds their jeers, taunts, and reproaches as a Crown to his head, and advanceth couragiously forward in the race of Christianity. When the Senate had informed *Augustus* of some reproachful words and bad usage towards him, he replied; *non tantum habemus otij*, I am not at leisure to mind such trivial things. He thought it not worth while to take notice of worldly disrespect. Let not Christians for shame come short of Heathens.

2. *It is unsuitable to a Christians Profession.* They profess themselves not to be of this World, *Phil.* 3. 19, 20. and therefore no wonder that they are disrespected by the world, *John* 15.19. so 1 *John* 3.13. *Marvel not my Brethren if the World hate you.* Believers confess they are Strangers and Pilgrims on the Earth, *Gen.*47.9. 1 *Chron.* 29.15. *Heb.* 11.13, 14, 15. Strangers look for no great respect, being from home in a far country. Strangers are content with mean usage, they know they shall be much made of when they are in their own country.

3. *It is unsuitable to a Christians practice.* Wicked men are desirous of vain-glory, witness *Pharoh, Haman, Herod*, &c. but for the Righte-

Part 1 ous the more holy, the more humble, and the leſs they care for worldly reſpect. A veſſel upon the water the more it fills the more it ſinks; the weightieſt ears of corn bow down their heads the loweſt. *Ezra* cryes out, *Ezra* 9. 6. *O my God, I am aſhamed, and bluſh to lift up my face to thee, my God; for our iniquities are encreaſed over our head, and our treſpaſs is grown up unto the Heavens.* So wiſe *Agur* confeſſeth he is *more brutiſh then any man*, Prov. 30. 2. So *Iſaiah* confeſſeth he is *a man of unclean lips*, Iſa. 6. 5. And *Daniel* cryes out, *Dan.* 9. 8. *O Lord, to us belongeth confuſion of face--becauſe we have ſinned againſt thee.* So *Paul*, that eminent Apoſtle, counts himſelf *leſs then the leaſt of all Saints*, Epheſ. 3. 8. and *of ſinners the chief*, 1 Tim. 1. 15. True Godlineſs dryes up all ambitious humours. The righteous have their eyes open to ſee their wretched vileneſs, ſinfulneſs, nakedneſs, worthleſneſs, they are conſcious to themſelves of many ſins committed before converſion, and many frailties ſince converſion, and they are ſo far from wondring at that diſreſpect they meet with, that they wonder they are no more diſreſpected.

5. Conſid. *If you ſerve the Lord, you are not without reſpect.* Sin puts vileneſs upon the perſon that is great in the worlds eſteem. *Dan.* 11. 21. *Nah.* 1. 14. A wicked perſon is called a *vile perſon*, *Pſal.* 15. 4. Sin renders a man vile and contemptible, and makes him (as *Jacob* ſaid to *Ruben*, Gen. 49. 4.) *that he cannot excell.* But Holineſs renders a man honourable: *The Righteous are the only excellent*, Pſal. 16. 3. ſo Prov. 12. 26. *The Righteous is more excellent then his Neigh-*

Neighbour. They are called *Veſſels of Honour*, 2 Tim. 2. 21. They are Veſſels brim-full of honour. But more particularly, if you ſerve God, Part. 1.

1. *God himſelf reſpects you.* Iſa. 43. 4. *Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee.* He calls them his *Jewels*, Mal. 3. 17. They are *Hephzibah*, the Lord's delight, *Iſa.* 62. 4. God reſpects their Perſons, though never ſo poor: *Pſal.* 40. 17. *I am poor and needy, yet the Lord thinketh on me.* So *Pſal.* 138. 6. *Though the Lord be high, yet hath he reſpect unto the lowly.* And as their Perſons, ſo their Prayers are precious. *Cant.* 2. 14. *Let me ſee thy Countenance, let me hear thy Voice* (ſaith Chriſt to the Church) *for ſweet is thy Voice, and thy Countenance is comly.* So Pſal. 34. 15, 17. *He will regard the prayer of the deſtitute, and not deſpiſe their prayer.* So Pſal. 106. 43, 44. and *Mic.* 7. 7. *My God will hear me* ſaith the afflicted Church. And as their perſons and prayers, ſo their tears are precious. God bottles them up, *Pſal.* 56. 8. ſo Pſal. 126. 5. *They that ſow in Tears, ſhall reap in Joy.* Yea their very death is precious, *Pſal.* 116. 15. *Precious in the ſight of the Lord is the death of his Saints.* Thus you ſee, they that honour God, are honoured by God, according to his promiſe, 1 *Sam.* 2. 30. ſo *Pſa.* 5. 12. *Thou Lord wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield. Tantus quiſque eſt quantus eſt apud Deum.* Being then Gods favourit, value not the worlds frowns

2. *Good Angels reſpect you*, as they rejoyced at your converſion, *Luke* 15. 10. ſo they now flock about you to do you good, *Pſal.* 34. 7.

Part 1. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* So Pſal. 91. 11. ſo Heb. 1. 14. *Are they not all miniſtring Spirits,* (ſpeaking of the Angels) *ſent forth to miniſter for them, who ſhall be Heirs of Salvation.* The Righteous have Angels for their Life-guard.

3. And laſtly, *Good men reſpect you:* they ſpeak well of you, pray to God for you, and are ready to relieve you according to their ability, *Pſal.* 15. 4. a good man *honoureth them that fear the Lord.* So Pſal. 16. 2, 3. *My goodneſs* (ſaith David) *extends not to thee, but to the Saints that are in the Earth, and to the Excellent, in whom is all my delight.* So Pſal. 119. 63. *I am a companion* (ſaith he) *of all them that fear thee and keep thy Precepts.* The Apoſtle makes mention of *Love to all the Saints,* Epheſ. 1. 15. Col. 1. 4. Phil. 5. A true Believer loves a Saint in Rags as well as a Saint in Robes; *He loves God's Image* (as one ſaith) *though hung up in never ſo poor a frame.* To be partial in affection, and to have the Faith of God in reſpect of perſons, is at large forbidden, *James* 2. 2, 3, 4. *&c.* Well then, conſider, though wicked men ſlight thee, yet God, the bleſſed Angels and Saints, have thee in great eſteem.

6. And laſtly Conſider, *If you belong to God, you ſhall ſhortly be inveſted with Heavenly glory.* Sometimes God's dear Children, after great diſreſpect, meet with much honour in this world; as *Joſeph, David, Daniel* and others did: but if they miſs of it here, they ſhall be ſure to have a Crown of Glory hereafter. *Rom.* 2. 6, 7. *God will render*

render to every man according to his deeds: to them who by patient continuance in well doing, seek for Glory, and Honour, and Immortality, Eternal life. So v. 10. *Glory, Honour, and Peace, to every one that worketh good.* They shall be *as the Angels of God in Heaven*, Mat. 22. 30. they shall shine forth as the *Sun in the Kingdom of their Father*, Mat. 13. 43. What made St. *Paul* so patient under all indignities he met with, but the thoughts of his future Glory! for saith he, *Rom.* 8. 18. *I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us*; therefore, as it is, *Rom.* 5. 2. *Rejoyce in hope of the glory of God.* Part 1.

You say, *You have many Children to provide for.*

Answ. Indeed it is a sad condition to have Children, and little left to maintain them with. It was one of the greatest outward curses *David* could ban the enemies of God withal, *Psal.* 109. 9, 10. *Let his Children be Fatherless, and his Wife a Widow; let his Children be continually vagabonds, and beg: Let them seek their bread also out of their desolate places.* But consider for your comfort.

1. Consider, *God feeds other creatures and their young.* God provides for all creatures, they live upon his bounty, *Psal.* 104. 27, 28. *All wait upon thee that thou maist give them their meat in due season: that thou givest them, they gather: thou openest thy hand, they are filled with good.* So *Psal.* 145. 15, 16. & *Psal.* 147. 9. *he giveth to the beast his food, and to the young Ravens which cry.* Job also takes notice of God's providing

Part. 1. viding for the Ravens young ones, *Job.* 38. 41. Some say that the Raven, when the young ones are new hatched, flyes away and leaves them destitute of Food, and there they lie in the nest croaking and crying, ready to starve for want of sustenance; but God takes pity upon them, and creates a Worm out of their excrements, which crawleth into their mouths, and so feeds them, and keeps them alive. How true this is I know not; I rather think otherwise, that the old Ravens go abroad to seek food for their young, who in the mean time cry for hunger in their nests, and God gives food to the old ones to carry it to their young: And when the old ones will no longer feed them, being able to fly themselves, they wander for lack of meat, and God gives it to them. It is one of our Saviour's Arguments to beat down distracting care for worldly things, *Mat.* 6. 26. *Behold the Fowls of the Air* (he saith not those about the house that are fed by the hand, at or about the barn-door, but those of the Air, which fly about and no man provides for) *they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them: Are ye not much better then they?* God feeds the Sparrows, then fear not, *ye are of more value then many Sparrows*, Luke 12. 7. Nay ye are better then Sheep, *Mat.* 12. 12. better then Oxen, whom God takes care for, 1 *Cor.* 9. 9, 10. Now if God take care of more contemptible creatures and their young, surely he will provide for rational creatures and their Children, whom he hath made but *little lower then the Angels, and put all other creatures under*

Mr *Gore* in his Serm. on *Ps.* 37. 25

their

their feet, Psal. 8. 5, 6, 7, 8. We have an usual saying, *he that sends mouths will send meat*. Surely as Dr. *Abbot* saith, *God never made a belly, but he made meat for that belly; he never framed a back, but he made cloaths to cover it.* Part 1. Lect 30. on *Jonah* p. 629.

2. Consider, *God is said in Scripture to be an helper of the Fatherless, poor, and friendless.* God indeed is called the *preserver of men*, *Job* 7. 20. and he preserveth all men; but for the comfort of the poor, he is said to be their helper. *Psal.* 10. 14. *The poor committeth himself unto thee, thou art the helper of the fatherless.* So Psal. 107. 9. *he satisfieth the longing soul, and filleth the hungry soul with goodness.* So Luke 1. 53. *he filleth the hungry with good things.* So Psal. 146. 9. *The Lord preserveth the Stranger, he relieveth the Fatherless and Widow.* So Hos. 14. 3. *In thee the Fatherless findeth mercy.*

3. Consider, *God hath promised to help such.* Psal. 132. 15. *I will satisfie her poor with bread*, saith God. So *Isa.* 41. 17, 18. *When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of* Israel *will not forsake them: I will open Rivers in high places, and Fountains in the midst of the Valleys, I will make the Wilderness a Pool of water, and the dry-land Springs of water.* So Isa. 49. 15. & 66. 13. so Jer. 49. 11. *Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me.* God in these and the like places engageth (as it were) under hand and seal, for their necessary provision: God hath (as it were) entered into bond, for the better security of the poor. And therefore

Part I. fore the poor that belong to God ſhould conclude with *David*, Pſal. 27. 10. *When my Father and my Mother forſake me* (either through unnatural cruelty, or unavoidable mortality) *then the Lord will take me up.* He'l be my Guardian, and take care of me, for (*Tit.* 1. 2.) *he that cannot lye hath promiſed* ſo to do.

4. Conſider, *God oft times raiſeth up for his Children unexpected help.* God put it into the mind of *Pharaohs* Daughter to pitty poor drowning *Moſes* and nurſe him at her own charges, as you read *Exod.* 2. 5, 6. *&c.* Diſtreſſed *Naomi* met with a friendly Daughter-in-law, whoſe name was *Ruth*, *Ruth* 1. 16, 17. *She loved her, and was better to her then ſeven Sons*, Ruth 4. 15. And *Ruth* met with *Boaz*, whoſe kindneſs was great towards her. When *Eſters* Father and Mother were dead, *Mordecai* bred her up as his own Daughter, *Eſter* 2. 7. And in proceſs of time ſhe became a Queen. *God hath in his hand the hearts of all*, even the greateſt, *and can turn them whitherſoever he will*, Prov. 21. 1. Pſal. 106. 46. he can raiſe thee up friends to relieve thee, whom thou thinkeſt not of: freſh ſupplies are coming, though thou ſeeſt not from whence.

5 Conſider, *When outward expectations fail, then God uſually helps.* God doth not help his People preſently out of their ſtraits, becauſe he would humble them, wean them from the world, make them prize his mercy the more, when it comes; and give him the ſole praiſe of all to whom it is due. Therefore do not think that God hath forgotten thee, and utterly forſaken thee, becauſe things go croſs to thine expectation,

on, and thou groweſt poorer and poorer. *Mans extremity is many times Gods opportunity.* God came to *Iſaac's* relief in his greateſt neceſſities, *Gen.*22. 14. When the *Iſraelites* were much oppreſſed and cryed to the Lord, by reaſon of their hard uſage, God raiſeth up *Moſes* to be their deliverer, *Exod.* 3. When *Sampſon* was ready to die for thirſt, God brings water out of a jaw bone for him, *Judg.* 5. 18, 19. When *Elijah* was in great want, God made the Ravens (creatures likely to devour him, *Prov.* 30. 17.) his caterers to provide food for him, 1 *Kin.*17.6. When the *Iſraelites* were in great ſtraits in the Wilderneſs, he brought *Manna out of the Clouds*, and *Water out of the Rock*, Neh. 9. 15. Pſal. 114.8. And *David* tells us *when he was brought low, God helped him*, Pſal. 116. 6. & 130. 1. *Out of the depths have I cried unto thee, O Lord.* The Lord ſaw him ſinking all the while, and when at the bottom, he helps him. Sinking *Peter* cryed out, *Lord ſave me*, Mat. 14. 30, 31. And Chriſt gave him his helping hand. *Ubi humanum defuit, ibi incipit Divinum auxilium.* When outward helps fail, then God begins to work. When the water was ſpent in the bottle, God leads *Hagar* to a Well, *Gen.*21.15, 19. compared. And when Wine was ſpent at a Marriage-feaſt, Chriſt turned Water into Wine, as you may ſee, *John* 2. beginning. When all is ſpent, God can relieve thee ſome way or other. Though we ſee no way to get out of our ſtraights, yet God can break a bar of braſs or bow of ſteel, and give an happy iſſue, as he cauſed *Peters* Chains to fall from his hands, and the

Part 1.

Cum duplicantur Lateres, venit Moſes. Exod. 5. 9

Iron-

Part 1. Iron-gate to open of its own accord, *Acts* 12. 7, 10. Therefore be not diſcouraged under your greateſt wants, but rely upon God, *who can do more abundantly for us above what we can either ask or think*, Epheſ. 3. 20. Chriſt in the dayes of his fleſh, *had compaſſion on the multitude which had nothing to eat, and would not ſend them away faſting, leſt they ſhould faint by the way, and therefore wrought* a Miracle in their behalf, *Mark* 8. 1, 2, 3. *&c.* Surely now he is aſcended into the Heavens, he is as compaſſionate as ever, *Heb.* 4. 15, 16. and if you ſeek unto him, *you ſhall find mercy and grace to help in time of need.*

You ſay, *What courſe to take for maintenance you know not?*

Anſw. Our Saviour would not have you too ſolicitouſly careful for the things of this life, as you may ſee *Mat.* 6. 25. to the end of that chapter. So St. *Paul* adviſeth to be *careful for nothing*, Phil. 4. 6. he there forbids a diſtracting, diſtruſtful care. Yet the ſame Apoſtle to *Timothy* ſaith, 1 *Tim.* 5. 8. *If any man provide not for his own, and ſpecially for thoſe of his own houſe, he hath denyed the Faith, and is worſe then an Infidel.* q. d. ſuch an one hath neither Religion nor Humanity in him. I ſhall therefore, with what brevity and plainneſs I can, ſhew you what to do, that you may have maintenance for your ſelves, and ſuch as belong to you. Take theſe following Directions, and put them into ſpeedy practiſe.

1. Direct. *Be much in prayer.* Pray to God that he would direct thee what courſe to take,

Prov.

Prov. 3.6. *In all thy wayes acknowledge him, and he ſhall direct thy paths.* Pray to God for his bleſſing upon thine endeavours. *It is God that giveth thee power to get wealth,* Deut. 8. 18. ſo Pſal. 127. 1,2. *Except the Lord build the houſe, they labour in vain that build it.— It is vain for you to riſe up early, to ſit up late, to eate the bread of ſorrows.* You may toil and moil and fare hardly, but except God bleſs your endeavours, you ſhall not thrive in your eſtates, *Benè orâſſe eſt benè laborâſſe.* They that pray well, are moſt likely to work well, and to have greateſt ſucceſs in their buſineſs they go about. *A whet is no let,* ſaith the proverb. *Mowers loſe not any time, which they ſpend in whetting or grinding of their ſythes. Our prayer in the morning* (ſaith *a worthy Divine) *ſets an edg on our dull ſouls, and makes our minds to undertake our labours with the greater alacrity, and* (I may add) *with better ſucceſs.* We read how *Ruth* going to glean in *Boaz's* field, *tarried a little in the houſe,* Ruth 2.7. *Probably* (ſaith the former-quoted Divine) *to ſay her Mattins, to do her Devotions, commend her ſelf with fervent prayer unto the Lord, to bleſs her, and her endeavours the day following,* as indeed God did. So *Abraham's* Servant prayed for good ſpeed in a weighty undertaking, and how ſucceſſively things fell out, you read *Gen.* 24. 12. *&c.* Our Saviour hath taught us to pray dayly for our *daily Bread, i. e.* outward maintenance; *Mat.* 6. 11. *Moſes* in the behalf of himſelf and God's people prayed for a bleſſing upon their labours, *Pſal.* 90. 17. *Eſtabliſh thou the work of our hands upon us, — it is* in the

Part 1.

*Mr. Fuller's Com. on Ruth 2.7

old

Part 1. old translation, *Prosper thou the work of our hands upon us, yea prosper thou our handy-work.* They that pray most are likely to prosper best. See *Ps.* 34. 6. *This poor man cryed, and the Lord heard him, and saved him out of all his troubles.* So v. 10. *The young Lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* So vers. 17. *The righteous cry, and the Lord heareth and delivereth them out of all their troubles.* So *Psal.* 107. 4, 5, 6, 9 compared. Thus *the Lord is good unto them that wait for him, to the soul that seeketh him,* Lam. 3. 25.

2. Direct. *Labour diligently in some honest calling.* God would have men to get their livings this way. *Gen.* 3. 19. *Prov.* 6. 6, 7, 8. *Eph.* 4. 28. 1 *Thes.* 4. 11. 2 *Thes.* 3. 10, 11. These places shew God expects we should labour in some honest calling, and those that do so may expect to thrive in their estate. *Prov.* 10. 4. *The hand of the diligent maketh rich.* Prov. 13. 11. *Wealth gotten by vanity* (*i. e.* by vain courses, as by gaming, cheating, lying, wantonness, &c.) *shall be diminished; but he that gathereth by labour shall encrease.* So Prov. 22. 29. *Seest thou a man diligent in his business, he shall stand before Kings, he shall not stand before mean men.* This shews that such many times come to great preferment.

3. Direct. *Trust and rely upon the Lord.* God wonderfully provides for such, as these places shew. *Psal.* 33. 18, 19. *Psal.* 34. 22. *Psal.* 36. 7, 8, *and* 37. 3. So *Prov.* 28. 25. So *Jer.* 17. 7, 8. *Ruth* did rely upon the Lord, *Ruth* 2. 12. and God did wonderfully provide for her,

her, as you may read in that Book, which bears her name, becauſe ſhe is the chief ſubject thereof. Learned and godly *Muſculus* was very poor, and when his Wife and Children beg'd bread of him, to divert his cares, he fell to making of Verſes. Part 1.

Eſt Deus in cœlis qui providus omnia curat,
Credentes nunquam deſtituiſſe poteſt.

Mr. *Fuller's* Serm. on *Mat.* 4.

A God in heaven for all things care doth take,
And ſuch as truſt in him, he'l ner'e forſake.

Therefore, as the Pſalmiſt ſaith, *Pſal.* 55. 22. *Caſt thy burthen upon the Lord, and he ſhall ſuſtain thee.* And as the Apoſtle ſaith, *Caſt all your care upon him, for he careth for you,* 1 Pet 5. 7. The ready way to want maintenance, is to diſtruſt Providence; as you may ſee *Jer.* 17. *and* 6. Rely then on the never-failing Providence of your heavenly Father.

4. Direct. *Give ſomething to the poor.* This may ſeem a riddle to ſome, how giving away ſhould be a means to encreaſe our eſtate: Yet ſo it is; *Prov.* 11. 25. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf.* Alms to the poor (as one ſaith) is like powring a pail of water into a dry pump, that fetcheth up a great deal more. See for farther proof, *Prov.* 19. 17. *and* 22. 9. *and* 28. 27. So *Luke* 6. 38. *Give* (ſaith our bleſſed Saviour) *and it ſhall be given you, good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom.* I have read,

Part. 1. * read, how there was a certain charitable Bishop of *Millain*, who journying with his servant, was met by some poor people that begg'd an alms of him. The Bishop commanded his man to give them all that little money which he had, which was three Crowns: But his servant thinking to be a better husband for his Master, gave them but two Crowns, reserving the third for their expences at night. Soon after certain Noblemen meeting the Bishop, and knowing him to be a liberal man, commanded two hundred Crowns to be given to the Bishops servant, for his Masters use. The man having received the money, ran with joy and told his Master of it. *Ah!* said the Bishop, *What wrong hast thou done both to me and thy self? Si enim trees dedisses, trecentas accepisses. If thou hadst given those three Crowns, as I appointed thee, thou shouldst have received three hundred*, as *Melancton* relates it. Never any were poorer for discreetly relieving objects of charity. St. *Basil* saith, τὰ ῥέοντα ἐξαντλούμενα ὑγροώτερα γίνεται. Wells that have their water drawn, spring ever more freely. And *Salvian* tells us, *Pecunia quæ pauperibus dispensatur, augetur: cum usuris absque dubio Deo redditur, quicquid egentibus erogatur.* Money given to the poor is put out to use (as it were) into the hands of God, and it shall bring in a great encrease. Giving to the poor is called a *dispersing*, *Psal.* 112. 9. 2 *Cor.* 9. 9. It is a Metaphor taken from an husbandman, that scattering his seed in the ground, hath a plentiful encrease.

* See Mr *Clark* in his Serm on *Heb.* 10. 34.

Salvian *ad Eccl. Cath.* lib 3. p. 413.

Obj. But it may be thou sayest, thou art so poor that thou hast little to give.

Answ.

Answ. That little thou giveſt is much in Gods account, if chearfully given. *Mark* 12. 41, *&c.* The poor widows two mites were accepted. And we read, how the Apoſtle by the example of the *Macedonians*, would ſtir up the *Corinthians* to a liberal contribution for the poor Saints at *Jeruſalem*, 2 *Cor.* 8. 1, 2, *&c.* The *Macedonians* in the depth of poverty abounded in liberality, *Yea beyond their power they were willing of themſelves*: However if you be not able to hold out your hand to them, yet *draw out your ſoul to the hungry*, as the expreſſion is, *Iſa.* 58. 11. If with *Peter* you have *neither ſilver nor gold* to give, *Act.* 3. 6. *give ſuch as you have.* Have pitty on them, *Prov.* 19. 17. pray for them, give them good counſel, ſtir up others to relieve them; *If there be firſt a willing mind it is accepted*, 2 *Cor.* 8. 12. by doing thus you may give them that which at leaſt is as good as ſilver, for *Prov.* 10. 20. *The tongue of the juſt is as choice ſilver*: Thus the Apoſtles, though very *poor*, *yet made many rich*, 2 *Cor.* 6. 10. I end this with that of the wiſe man, *Prov.* 11. 24. *There is that ſcattereth and yet encreaſeth, and there is that with-holdeth more than is meet, and it tendeth to poverty.*

5. Direct. *Take heed of impoveriſhing ſin.* Sin lived in, brings a curſe upon us, and all that belongs unto us, as you may ſee, *Deut.* 28. 15, 16, *&c.* It is ſaid of thoſe *Pſal.* 106. 43. *They were brought low for their iniquity.* Any ſin wittingly and conſtantly lived in, may cauſe God to blow upon our labours and blaſt all. But there are ſome ſins have poverty more eſpecially entail'd upon them, and what theſe ſins are you ſhall

Part 1. hear out of Gods Word, I pray you observe them to avoid them. Impoverishing sins are such as these.

Impoverishing sins.

1. *Unthankfulness for what we have.* See Hos. 2, 8, 9. *She did not know* (*i. e.* thankfully acknowledge) *that I gave her corn, and wine, and oyl, and multiplyed her silver and gold, which they prepared for Baal: therefore will I return, and take away their corn in the time thereof, and my wine in the season thereof; and will recover my wool and my flax given to cover her nakedness.*

2. *Rashness.* Prov. 21. 5. *The thoughts of the diligent tend only to plenteousness, but of every one that is hasty, onely to want. q. d.* The diligent man that doth his business discreetly, shall prosper, but he that doth it rashly, and unadvisedly, shall come to want. We have two Proverbs agreeable to this of *Solomons*, *Haste makes waste.* And, *The more haste, the worse speed. Rash* in Hebrew signifies *poor*, I think rash men seldome die rich men.

רש pauper.

3. *Making too much hast to be rich.* Prov. 28. 22. *He that hasteth to be rich hath an evil eye,* (that is, a covetous eye) *and considereth not that poverty shall come upon him.* Covetousness brings little home at last; as we say Proverbially, *All covet, all lose.*

4. *Refusing reproof and instruction.* Prov. 13. 18. *Poverty and shame shall be to him that refuseth instruction, but he that regardeth reproof shall be honoured.*

5. *Oppressing the poor, and giving of bribes.* Prov. 22. 16. *He that oppresseth the poor to encrease his riches, and he that giveth to the rich,*

shall

ſhall ſurely come to want. Moſt Interpreters that I have met with, underſtand the words as ſpoken of one man, and then the ſenſe is this: He that oppreſſeth the poor, and bribes the rich, that he may do it more ſecurely (a thing oft practiſed by men of no conſcience) ſuch a perſon ſhall not long thrive by it. See *Job* 15. 20, 21, 29, compared. And *Job* 20. 15, to the end of that Chapter. An heathen obſerved, Part II

De malè quæſitis vix gaudet tertius hæres.

6. *Idleneſs*. Prov. 6. 9, 10, 11. *How long wilt thou ſleep, O ſluggard? When wilt thou ariſe out of thy ſleep? Yet a little ſleep, a little ſlumber* (ſaith the ſluggard) *a little folding of the hands to ſleep: ſo ſhall thy poverty* (ſaith the wiſe man) *come, as one that travelleth* (*i. e.* It ſhall come ſuddenly, certainly, and painfully) *and thy want as an armed man*, ſo as it cannot be reſiſted. See likewiſe *Prov.* 13. 4. *and* 18. 9. *and* 20. 4. *and* 24. 30, 31, 32, 33, 34.

7. *Keeping wicked company*. Prov. 28. 19. *He that tilleth his land ſhall have plenty of bread, but he that followeth after vain perſons* (and ſo neglects his buſineſs, which he muſt needs do) *ſhall have poverty enough*.

8. *Talkativeneſs*, as lying, ſlandering, railing, talking of other folks buſineſs, which concerns us not, *&c. Prov.* 14. 23. *The talk of the lips tend only to penury*.

9. *Pride*. Prov. 29. 23. *A mans pride ſhall bring him low*. Pride is a coſtly ſin, a conſumer of a conſiderable eſtate in a ſhort time. See 1 *Tim.* 2. 9. and 1 *Pet.* 3. 3. Beſides, *God reſiſteth*

Part 1

ſiſteth the proud perſon, Jam. 4. 6. how then ſhould he proſper?

10. And laſtly. *Senſuality and love of pleaſures*, as Hawking, Hunting, Gaming, Gluttony, Drunkenneſs, Whoring, *&c.* Prov. 21.17. *He that loveth pleaſure, ſhall be a poor man: He that loveth Wine and Oyl ſhall not be rich.* Prov.23. 20, 21. *Be not among ſt Wine-bibbers, among ſt riotous eaters of fleſh; for the Drunkard and the Glutton ſhall come to poverty, and drouſineſs ſhall cloath a man with rags.* Prov.6. 26. *By means of a whoriſh woman a man is brought to a piece of bread.* So *Prov.* 29. 3. *He that keepeth company with Harlots, ſpends his ſubſtance.* So did the Prodigal, *Luk.* 15.30,33 *v.*compared. Well then, take heed of all ſin, eſpecially avoid theſe which I have mentioned, that are, as ſo many Rocks, to ſplit an Eſtate. If you be rich, theſe ſins lived in, will bring you low; and if you be low in eſtate, they will keep you from thriving in the world. *Eliphaz* tells *Job*, he muſt *return to the Almighty, and put iniquity far from his tabernacles, if he would have plenty of Gold and Silver*, as you may ſee *Job* 22,23, 24, 25.

6. And laſt Direction is this, *Follow holineſs.* As you muſt avoid what God forbids, ſo you muſt obſerve to do what he commands. God provides for ſuch, as theſe places ſhew, 2 *Chron.* 17. 4,5. *Job.*8.6,7. *Pſal.*23.1,5. *Pſal.*34.9. & 37. 25. & 111.5. *Prov.* 10. 3. God hath promiſed plenty upon condition of obedience, as theſe places ſhew, *Exod.* 23. 25,26. *Levit.* 26. 3,4,5,6. *Dent.*7.12,13,14,15. *Deut.* 28. from *v.*1, to 14. *Job* 36. 11. *Pſal.* 37. 3,4. & 81. 13,15.

13,15,16. & 115.13,14. ſo *Iſa.* 1.19. & 1 *Cor.* 3. 21,22,23. Now if we look God ſhould perform his promiſe, we muſt look to perform the condition. When we obey him, we are in a fair way to have a ſupply from him. *Mat.* 6. 33. *Seek ye firſt* (ſaith Chriſt) *the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you*, the Greek word προστεθήσεται ſignifies, *ſhall be caſt in as overplus.* A good Maſter provides for his Servants, though never ſo many, *Luke* 15.17. Surely then God will provide for his Servants. *Rom.* 8.32. *He that ſpared not his Son, but delivered him up for us all: how ſhall he not with him* (ſaith the Apoſtle) *freely give us all things?* He that hath given his Servants Chriſt, the Pearl of price, ſurely will not deny them pebbles (for worldly things are no better in compariſon) if he ſee them good for them. Thus the *Lord God is a Sun and a Sheild, the Lord will give Grace and Glory: no good thing will he withhold from them that walk uprightly*, Pſal. 84.11. No good thing (ſaith the Pſalmiſt) will he withhold. Therefore if they want any thing, this very want they may conclude to be for their good. God is ſo careful a Father, that he will not give his Children a knife to cut their own Fingers with, and this is for the better ſtill. Well then, if we ſerve the Lord, he will either ſupply, or (which is better) ſanctifie our wants. Part 1.

Laſtly whereas you ſay, *If God had ſpared him (or her) longer, it had been better for you, now you are utterly undone.*

Anſw. 1. You ſhould look upon your preſent

Part 1. condition whatever it be, to be best for you. Dr. *Hammond* that eminent Divine, was wont to give this mandate to himself and his friends. *Quod sis esse velis, nihilque malis*, in his English to *Rather nothing*, not only to be content or acquiesce, but be resolved the present state to be the very best that could be wished, or phansied. And in the midst of most dismal appearance of event he made this constant motto, נכון לו לטובה, *even this for good.* God knows what is best for thee, and if thou belongest to him, he is more tender over thee, then a Mother over her sucking Child, *Isa.* 49. 15. and what thou thinkest a means of thy undoing, saveth thee. God by taking away such a friend, if he bring you into poverty, doth it for the purging out of sin, and for the exercise of Grace.

Dr. Fell in Life of Doctor Hamond.

1. Consider, *God doth it for the purging out of some sins, which prosperity breeds.* God casts this rub in thy way, to keep thee from going on in a full career after-sin. It can be said of few, as of good *Jehosaphat*, 2 Chron. 17. 5, 6. *He had Riches and Honour in abundance, and his heart was lift up in the wayes of God.* Usually it is with us, as it was with *Uzziah*, 2 *Chr.* 26. 16. *who when he was strong* (and prospered) *his heart was lifted up to his destruction.* Riches, though good things in themselves, yet through the corruption of our natures, we oft-times make an ill use of them. *Salvian* speaking of riches, saith, *Impedimenta sunt, non adjumenta; onera, non subsidia: possessione enim & usu opum, non suffulcitur Religio, sed evertitur.* And a little after, saith he, *Bona & putantur & appellantur, ac per hoc*

Salv. ad Eccles. Cath l. 2. p 406.

hoc fallant homines nomine præsentium bonorum, cum sint causæ malorum æternorum. Riches are called *thick clay*, by the Prophet, *Hab.* 2. 6. They are, as St. *Austine* calleth them, *Viscus pennarum Spiritualium*, As Bird-lime to the wings of the Soul, hindring it from soaring above. Our Saviour compares them to *Thorns*, *Mat.* 13. 22. they hinder us in our spiritual race. How *hardly shall a rich man enter into the Kingdom of Heaven*, Mat. 19. 23, 24. so 2 *Tim.* 6. 9. *They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.* *Crescit cum prosperitate vitiositas*, prosperity makes few men better, it makes many men worse. But more particularly, I shall mention several sins that plenty and prosperity expose men to; As Part. 1.

Salv. *de Gub Dei*, l. 7. p. 273

1. *To Pride. Psal.* 73. 2, 6. compared. It is there said of prosperous wicked men, *Pride compasseth them about as a Chain.* They glory in their pride, as proud men do in a chain of gold: so 1 Tim. 6. 17. *Charge them that are rich in this world, that they be not high-minded.*

2. *To creature confidence:* So 1 *Tim.* 6. 17. we must charge rich men, that they be not high minded, *so that they trust not in uncertain riches*, which they are apt to do; thus did *Doeg*, Psal. 52. 7. and the rich Farmer, *Luke* 12. 18, 19.

3. *To oppression:* see *Psal.* 73. 3, 4, 5, 6, 7, 8. So *Amos* in his herdsmans dialect, calls the rich and great ones of *Samaria*, Kine of *Bashan*, they were fat and frolick, and did gore their inferiours, *Amos* 4. 1. *Hear this word, ye Kine of*

Part 1. Bashan, *which oppress the poor, which crush the needy.* So Jam. 2. 6. *Do not rich men oppress you?*

4. *To uncharitableness, cruelty, contention.* (I put them together, for they are nigh of kin.) Rich *Nabal* was churlish, and uncharitable to fainting *David* and his company, 1 *Sam.* 25. 10, 11. so the rich man denied *Lazarus* relief, *Luke* 16. 19, 20, 21. Pity it is (yet usually so it is) that the more men have, the more they would have, and the less they'l part with. Yea they are not only uncharitable, but cruel too, *Psal.* 73. 6. *Violence* (or cruelty) *covers them as a garment.* So Prov. 18. 23. *The rich answereth roughly.* They are rough in their speeches and carriage to the poor. So *Jam.* 5. 6. *Ye have condemned, and killed the just, speaking of the rich men, v.* 1. Who so given to Law-suits, Quarels, and Contentions as the rich? Whilst the Families of *Abraham* and *Lot* were not so great, there was peace and quiet, but so soon as they and their possessions were encreased, they grew contentious, *Gen.* 13. 7, 8. 9. Wealth parted those, whom neither Adversity, nor Famine, nor Exile could part asunder. So *Jam.* 2. 6. *Do not rich men draw you before the Judgment-seats?*

5. *To Luxury and Intemperance.* Luke 12. 19. The rich Farmer sung a *Requiem* to his soul; *Soul, take thine ease, thou hast goods laid up for many years; Eat, drink, and be merry.* So *Luke* 16. 19. *Dives fared sumptuously every day.* So *Isa.* 56. 12. and *Amos* 6. 4, 5, 6.

6. *To Lust and Uncleanness.* This sin the rich

Sodomites

Sodomites were much addicted to, *Gen.* 19.4,5. They burnt in luſt, and followed ſtrange fleſh, *Jude* 7. Where there is no *want*, uſually there is much *wantonneſs*, Jam. 5.1,5 compared, *Ye have lived in pleaſure on the Earth, and been wanton, ye have nouriſhed your hearts as in a day of ſlaughter.* Part 1.

7. *To Security.* Pſal. 30. 6. *In my proſperity I ſaid I ſhall never be moved.* So *Jer.* 22. 21. *I ſpake unto thee in thy proſperity, but thou ſaidſt, I will not hear.* So *Prov.* 1.24, 31 compared.

8. And laſtly. *To contempt of God, his Word and Judgments.* As *Exod.* 5.2. *Job* 21. 14, 15. *Pſal.* 55.19. *Prov.* 30.8,9. *Amos* 6.3. You ſee what abundance of ſins rich men are expoſed to. Theſe ſins (and more that might be mentioned) are waiters in ordinary attending greatneſs. God therefore, by taking away ſuch a Friend, and bringing you into a poor condition, would prevent, or cure in you ſuch ſins, as proſperity and plenty expoſeth us unto. God, like a skilful Goldſmith, caſts his Children into fiery tryals, to purge away their droſs of ſin, as you may ſee *Iſa.* 27.9. & 48.10. *Prov.* 25.4. Fiery tryals make pure Chriſtians, *Job* 23.10. *Magna eſt miſeria à peccatis non retrahi*: To go on in ſin without controul is miſerable. O bleſſed poverty that ſtarves our ſins! *Sphinx*, Philoſ. p. 311.

2. Conſid. *As God brings you into poverty for the purging out of ſin, ſo for the exerciſe of grace.* Poverty, like a File, brightens the Graces of Gods Spirit in his Children, and makes them ſhine forth to the World. I ſhall name ſeveral Graces that Poverty is a means to ſet awork: As,

1. *Faith*,

Part 1.

1. *Faith.* In Poverty God saith, *Let the Widows truſt in me,* Jer. 49. 11. ſo *Zeph.* 3. 12. *I will leave* (ſaith God) *in the midſt of thee an afflicted and poor People, and they ſhall truſt in the Name of the Lord.* 1 Tim. 5. 5. *She that is a Widow indeed, and deſolate, truſteth in God.* So *Jam.* 2. 5. *God hath choſen the Poor of this World rich in Faith.* God by pulling away the pillow of creature-comforts, teacheth you to reſt on him alone. As the *Iſraelites* in the Wilderneſs lived by Faith for their daily bread, *Exod.* 16. 19, &c. *Deut.* 8. 3. When we have little, and know not how to get more; thus to depend on inviſible bounty, is a true and noble act of Faith.

2. *Prayer.* 1 Tim. 5. 5. *She that is a Widow indeed, and deſolate,* not only truſteth in God, *but continueth in ſupplications and prayers night and day. David* being brought low, and refuge failing him, he prayed earneſtly to the Lord, *Pſa.* 142. 4, 5, 6. Affliction ſets Prayer at work, as *Pſal.* 107, 6, 13, 19, 28. ſo *Jer.* 31. 18. *Hoſ.* 5. 15. ſo *Iſa.* 26. 16. *They poured out a prayer* (ſaith the Prophet) *when thy chaſtening was upon them.* Before, they dropt out a prayer, now and then a prayer, as water drops through the Limbeck: but in affliction they poured them out, as water is poured out plentifully in rainy weather thorow the ſpout. In Poverty people pray more earneſtly and frequently for their daily bread.

3. *Thankfulneſs.* Man uſually is unthankful:

Salv. *de Gub. Dei, l.* 1 *p.* 35. *Generale firmè eſt omni homini, ut Deo ſemper ingratus ſit.* But rich men moſt of all unthankful; like Hogs eating up the Maſte, but never looking to the place from whence it comes: But when God

God brings them into Poverty, then they prize his creatures, and him that ſends them. *Qui non agrotat, neſcit quantum valet ſanitas*, ſaith *Ferom.* As a ſick man prizeth health, ſo an hungry man prizeth plenty. *Thoſe that have the ſhorteſt Meals, uſually have the longeſt Graces.* Poor people, like birds, ſip a little and look upwards. Part 1.

4. *Heavenly-mindedneſs.* Rich-men, *whoſe God uſually is their Belly, mind earthly things*, Phil. 3. 19. but poor Chriſtians, as the Apoſtles were, *have their converſation in Heaven*, v. 20. The *Prodigal* when he ate huſks with ſwine, and was in great want, he thinks ſeriouſly of returning to his Father's houſe, *Luke* 15. 14, &c. St. *Paul* in Poverty is willing to be gone, *Phil.* 1. 23. Waters of Affliction, as the Waters to the Ark, mount us nearer Heaven. Some never look Heaven-wards but when God caſts them on their backs, (I mean) reduceth them to poverty and miſery. God then dams up outward comforts, that the ſtream of our affections may run faſter another way.

5. *Humility.* God led the *Iſraelites* through the Wilderneſs to *humble them*, Deut. 8. 16. God ſees a Wilderneſs, a deſolate condition may be a means to humble thee. Drinking Wormwood (ſay ſome) will take down a full body. Sure I am the Wormwood of Poverty is a proper remedy for an high and lofty ſpirit, *Lam.* 3. 19, 20. Poverty clips the wings of Pride, and keeps the heart humble.

6. *Patience.* Rom. 5. 3. *We glory in tribulations, knowing that tribulation worketh patience.* St. *John* the Divine, ſpeaking of the Saints ſufferings,

Part 1. rings, ſaith, *Here is the Patience, and Faith of the Saints*, Rev. 13. 10. The meaning is, here is matter for their Patience and Faith to be exerciſed about. *Jam.* 5. 11. *Ye have heard of the Patience of* Job. *Job*'s Poverty amongſt other afflictions, ſet Patience at work.

ὑπόλογον.

7. *Frugality.* Rich men many times are addicted to prodigal ſpending. They are exceſſive many times in their expences upon back and belly: And they give that to their Dogs and Hogs which is fit for poor Chriſtians to feed upon; God therefore by ſending Poverty, teacheth a Leſſon of Frugality, *to gather up the fragments that remain, that nothing be loſt*, Joh. 6. 12.

8. And laſtly, *Conſtancy and ſincerity of your love to God.* It is ordinary to ſee many follow Chriſt for loaves, and expreſs their love towards him ſo long as they reap outward gain by him; but to ſee a man cleave to him, and follow him through a wilderneſs of temptations and tryals, when he ſees nothing but ſigns of his diſpleaſure, this argues the ſtrength and ſincerity of his affection towards him. *Job*'s love was ſeen and ſet at work in the midſt of poverty, and other tryals that he met with. Job 27. 5, 6. *Till I die* (ſaith he) *I will not remove mine integrity from me; my righteouſneſs I hold faſt, and will not let it go.*—— Now if God take away outward poſſeſſions, and by this means work in us theſe and the like graces, we have no cauſe to complain as if we were undone, or loſers by ſuch an exchange. If a man go backward in eſtate, yet if he thrive in grace, this is *uberrimus quæſtus*, and what he loſeth one way, he gains another.

2. *Anſw.*

2. *Anſw.* A man is never utterly undone till he be in Hell. And wilt thou ſay thou art utterly undone, when God by this affliction would prevent thy coming thither? 1 *Cor.* 11. 32. *When we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.* The *Captain of our Salvation was made perfect by ſuffering*, Heb. 2. 10. Though the cup be bitter, yet Gods wiſdom tempers, and love ſweetens all the bitter ingredients. God ſaith, he *will do us no hurt*, Jer. 25. 6. He ſees it needful for you to be thus afflicted, 1 *Pet.* 1. 6. *For a ſeaſon (if need be) ye are in heavineſs through manifold temptations.* God, *who afflicts not willingly*, Lam. 3. 33. ſends no more affliction then you need. God, who is a dieting of thee, ſees it beſt for thy ſouls health to be kept faſting, or to be ſtinted in thy allowance: It is good for the Patient to be at the finding and diſpoſing of ſo wiſe a Phyſitian, and withall ſo careful. *It is good for me* (ſaith *David*) *that I have been afflicted*, *Pſal.* 119. 71. *Volo mihi iraſcare Pater miſericordiarum, ſed illâ irâ quâ corrigis devium, non quâ excludis, curiâ.* Bern. *Per diverſam medicaminum opem ad unam nos vult Deus perducere ſalutem.* Salvian. *de Gub. Dei, lib.* 6. *p.* 224. Alas! poor ſilly man knows not what is good for him, like a Child, led by ſence, he prefers ſweetmeats before bitter pills that are more wholſom. Aſſure thy ſelf, dear friend, *Non cæco impetu volvuntur rota*: The motions of Providence are all juditious, theſe wheels are full of eyes. God knows theſe worldly things have ruined thouſands of ſouls; God knows a great eſtate hath hindred

Part. 1.

Part. 1. hindred many from entring in at the narrow gate, and therefore he cuts you shorts, as a man cuts off a gangren'd Leg to preserve Life. It is thy ignorance of Gods design that makes thee quarrel with him.

Moreover, the greatest Mercies have oft-times issued from the womb of greatest Disappointments. How ill does *Jacob* resent *Josephs* absence, *Gen.* 37. *latter end.* & 42. 36. He concludes all against him, when indeed all made for him, for preservation of himself, and the life of his whole family in *Egypt*, *Gen.* 45. 5. Nay we read that *Joseph* himself was sold, *Gen.* 37. and after that cast into Prison, *Gen.* 39. What could *Joseph* expect but utter ruine, *Retrò omnia*, all things went so crosse and ill-favoured with him! yet Divine Providence so ordered the matter, that *Joseph* is advanced, Religion propagated in *Egypt*, and the Reliques of the Church preserved in a time of great Famine, *Gen.* 50. 20. *Patitur eum in Carcere aliquantulum sudare, laborare, clamare, precari, lachrymari, ut eum in pietate probè exerceat, tandem verò Carcerem in salutem ejus convertit, nisi enim in Carcerem & quidem Regium fuisset conjectus, non innotuisset Regi, nec fuisset hoc modo exaltatus*, saith *Pareus*, *in Gen. cap.* 39. It was a great mercy for *Israel* to be in the Wilderness, for that was the right way to *Canaan*: And though God suffered them there to meet with much hardship, yet it was *to humble them, to prove them, and do do them good at their latter end*, Deut. 8. 15, 16. yet they thought and concluded, *they were brought to be slain*, Exod. 16. 2, 3. Num. 14. 2, 3. & 20. 4. One

attempt-

attempting to kill *Prometheus* the *Thessalian*, [*Tully* reports the like of *Phereus Jason*; *Sic casu fortuito Phereo Jasoni profuit hostis, qui gladio vomicam ejus aperuit, quam sanare medici non poterant.*] run him so deep with his sword into an Impostume, that he let out corruption and saved his life. So this bitter stroke of God, which thou thinkest God intends for thy undoing, is a means to purge out corruption, and save thy soul. Therefore say with *Themistocles*, *Perissem, nisi perissem*; I had been *lost* if God had not prevented me with this happy *losse*: It is *well* with me it is so *ill* with me, for if God had not thus *crost* me, I had been in a *cursed* condition. *Job* calls Gods afflicting of us, his *magnifying of us*, Job. 7. 17. And *vers.* 18. he calls afflictions Gods *visitations*: They are God's friendly visits, he corrects out of love. As *Josephs* Cup was put in *Benjamins* Sack, whom he most loved, so the Cup of Affliction is the Lot of God's most affected Children, *Prov.* 3. 12. & 27. 6. *Heb.* 12. 9, 10. *Rev.* 3. 19. *Et cum blandiris Pater es, & Pater es cum cadis*; *Augustine* saith well, he is a *Father* when he *strikes* us, as well as when he *stroaks* us. The Cross is the way to the Crown; *Via, non Causa.* 2 Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* That God that brought light out of darkness, and erected the glorious Fabrick of the World out of a confused Chaos, and made Clay and Spittle (likely to put out sight) a means to recover it; this God, I say, can bring it to pass, that what thou thinkest will undo

Part 1. Cic. l. 3. de Nat. Deorum.

Part 1. do thee, ſhall be a means to promote thy eternal good. Oh the admirable harmony of Divine Diſpenſations in reference to mans Salvation!

To ſhut up this, you know, ſeveral herbs have ſeveral qualities, ſome of them very bitter; yet if a skilful ſimpler have the mixing of them, he will make you a pleaſing and wholſom ſallade: ſo there are many interchangable paſſages of Providence, and ſome of them very bitter to fleſh and blood; yet divine Wiſdom and Goodneſs will ſo order the matter, that they ſhall in the end be both pleaſing and profitable. *Jam.* 1. 2. *My brethren count it all joy, when ye fall into divers temptations*: For, verſ. 12. *Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.*

Indeed we read, *Pſal.* 36. 6. *Gods judgements are a great deep.* And again, *Pſal.* 77. 19. *Gods way is in the Sea, and his path in the great waters, and his footſteps are not known.* Which words ſome apply to the bringing of his People through the Sea, and the waters returning to their courſe; of which you read, *Exod.* 14. 28, 29. Others apply the words to the interchangable paſſages of Providence, in reference to his Church, the adminiſtration of the World, and of every mans Salvation. And ſo *Rom.* 11. 33. *How unſearchable are his judgements, and his ways paſt finding out!* Gods wayes are many times, cryptical, full of Meanders, we cannot trace them, they are a compendious heap of intricacies, oft going

contrary

contrary to mans judgment and expectation, and to our apprehended rules of common right. *Yet all his wayes are judgment* (that is justice and equity) *for he is a God of truth, and without iniquity; just and right is he*, Deut. 32. 4. Much may be above us, because our ignorance is such that we cannot see a reason of his wayes; but nothing is unreasonable or evil, that proceeds from an holy, wise, loving, and just God. Part 1.

I end this with that of the Psalmist, *Psal.* 25. 10. *All the pathes of the Lord* (how rugged and severe soever to flesh and blood) *are mercy and truth to such as keep his Covenant and his testimonies.* They may seem cruelty, but indeed they are mercy; though thou can'st not see it for the present, yet thou may'st hereafter.

Another crys out, *This relation of mine dyed in the best of his age, in the prime of his strength, in the acuteness of his parts, his Sun set at noonday; he fixed a Period where we made account of a Comma; hoping at least half the Sentence of his Life was behind, but it was broken off in haste, and this troubles me.* 7th Apology answered.

Answ. We do not much lament the death of Old persons, because we know they could not live long; *Every mans Life* (as one saith) *is a Lease, and an old mans Life is an old worn Lease ready to drop into the Land-Lords hand.* We expect a Taper should go out when the Wax is spent: but to see the Lamp of a friends Life extinguished in its brightest and strongest lustre; This troubles us. But,

Part 1.

1. Consid. *'Tis ordinary for man to dye in his full strength*, Job 21. 23, 24. *One dyeth in his full strength, being wholly at ease and quiet; his breasts are full of milk, and his bones are moistned with marrow*, &c. King *Edward* the 6th that hopeful Prince fell asleep before noon, and was laid untainted in the Bed of Honour. So that good King *Josiah* died before he was 40 years of age, as may be gathered from 2 *Chron.* 34. 1. Nay Christ himself was cut off before he attained one half of the age of man, described by *Moses Psal.* 90. 10. Nay *David* tells us, *Psal.* 39. 5. *Every man at his best state* (whether of age or honour) *is altogether vanity.* It being so ordinary for man to dye at, or about the vigour of his age, it should be the less troublesom.

2. Consid. *If thy Friend had lived to old age, what is that but an age of misery, a stage of vanity, an hospital of Diseases.* The dayes of Old Age are called, *Evil dayes*, by the Wise man, *Eccles.* 12. 1. *Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them, q. d.* The dayes of old age bring so many aches and troubles along with them, that if they be lengthened into years, yet a man can find no pleasure or content: but whole years together shall be full of weariness and sorrow. Nay the very *strength* of the years of an Old man is *labour and sorrow*, saith *Moses*, *Psal.* 90. 10. Old people are oft-times a trouble to themselves and others.

3. And

3. And lastly, consid. *Thy Friend must at last have died.* Man's Life is by some fitly compared to a Lamp, which may be soon extinguished by some fall or violent blast; but if it escape these, there is but a set proportion of oyl, which will soon be consumed, and then it goes forth of its own accord. The Clock, though it goes slowly, strikes surely at last: And the Sun in the longest day of its perambulation at last goes out of sight. He that walks longest over the graves of others, comes at last to his own. So that if thy Friend had not died now, he must have dyed some other time. And if another time, why not now? Part 1.

8th Apology answered.

Another cryes out, *This Relation of mine was loth to die, he died comfortless; desperate words, idle vain talk, unseemly gestures and speeches proceeded from him; and this troubles me.*

Answ. Was your Relation loth to dye?

1. Consid. *Many of Gods dear Children have at some time or other been loth to depart.* So was *David*, *Psal.* 55. 4, 5. and *Psal.* 102. 24. And *Hezekiah*, *Isa.* 38. 1. And *Peter*, out of a sudden apprehension of death and fear of it, denyed his Lord and Master. *The Godly cease not to be Men by becoming Christians: as men they are sometimes afraid of Death*, which is, Φθαρτικὸν, *Malum corruptivum*, destructive to nature. *God hath imprinted* (saith a * judicious *Divine*) *a passionate love betwixt the soul and the body, that they grieve to leave one another: So that the spirit may be willing, yet the flesh is weak.*

* Dr. Abbot Lect. 6. on Jonah p. 126, 127.

Part 1 *What man is he, whom God's Spirit hath not in a great measure mortified, that feels not in himself oft-times, an horror and a quaking to think of his dissolution?*

2. Consid. *Thy Friend though he might fear the pain of death, yet he might rejoyce at the gain of death; as many a man desires the Haven, yet trembles at the voyage.* The pangs of death might a little affright him, yet being dead (if a good man) let us not question his happiness: Christ went to the Cross with much care and many agonies; nay the Apostle tells you, *that he feared*, Heb. 5. 7.

Did he die comfortless?

Answ. 1. Consid. *It is one thing to have true comfort, another thing to have the sence of it.* The sence of it (as Divines say) may be taken away for a while through the violence of the distemper, or through Satans malice, who is most busie at such a time to disturb a good man's peace. The Devil, that *roaring Lyon* (who at all times *goes about seeking whom he may devour*, 1 *Pet.* 5. 8.) at such a time plays the Devil indeed, and exerciseth what cruelty he may, because *his time is short*, Rev. 12. 12. But though the sence of comfort for a while may be taken away, yet their comfort is not quite gone; See *Isa.* 54. 7, 8. The holy Ghost, *the comforter*, where he once takes possession, *abides for ever*, *John* 14. 16.

2. Consid. *Our Saviour Christ*, He who was the

the only begotten Son, in whom alone God was well pleaſed, *Mat.* 3. *laſt.* As he had not alwayes a ſence and feeling of Gods love, *Mat.* 27. 46. ſo, nor of ſpiritual and heavenly joy, *Mat.* 26. 38, 39. *His ſoul was exceeding ſorrowful,* περίλυπος, *declarat animum undique mœrore obſeſſum & circumvallatum*; His ſoul was beſieged with grief, and ſorrow compaſſed it about; So Luke 22. 44. *He was in an agony.* Part 1.

3. And laſtly, Conſid. *Though a good man ſeem to dye comfortleſs, yet his end is comfortable,* Pſ. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* If peace did not enter into him whilſt living, yet being dead, he *enters into peace.* Iſa. 57. 2. *He ſhall enter into peace, that walks in his uprightneſs.* The Godly, through tedious conflicts (as the *Iſraelites* through a crooked and tedious wilderneſs) come to the promiſed Land at laſt.

Did deſperate words, idle vain talk, unſeemly geſtures and ſpeeches proceed from him?

Anſw. Indeed many of God's dear ſervants have given ſweet exhortations at the time of their death, heavenly diſcourſes have proceeded from them. *Jacob* bleſſed his Sons, *Gen.* 49. ſo *Heb.* 11. 21. See the ſweet carriage and pious diſcourſes of *Moſes* a little before his departure, *Deut.* 31, 32, 33, *Chaps.* So *Joſhua* dying, exhorts the people to obedience, *Joſ.* 23. 14. and *Chap.* 24. So *David*, when he was dying profeſſeth his faith in Gods promiſes, and declares the different ſtate of the wicked, 2 *Sam.* 23.

Part 1. beginning; and instructs his son *Solomon*, 1 Kin. 2. 2. Blessed *Stephen* made a sweet end, praying for his enemies, *Act.* 7. latter end. So blessed *Peter*, about to put off his tabernacle, ceaseth not to give good instructions and exhortations, 2 *Pet.* 1. 13, 14, 15. Such serious discourses of dying Christians, as they instruct by-standers, and make deepest impressions upon their spirits, so they afford abundance of comfort to living Friends to see so blessed a departure.

But if it fell out otherwise with thy Godly-Friend, Consider for thy comfort, That these frenzies, and raving unseemly speeches and carriage (if they proceeded onely from the person while sick) did not proceed *ex animo*, but *ex animi morbo*; they proceeded not so much from the person, as from his distemper, fuming up into the brain, or from want of sleep, *&c.* So it was with *Job*, that God boasts of for his Servant as a *Nonsuch*, Job 1. 8. & 2. 3. when he was sadly diseased in body, he was sadly distemper'd in mind; for in chap. 3. he *curseth the day of his birth*: and chap. 6. so chap. 9. *wisheth God would destroy him, and cut him off*. And *Job* 13. 14. like a mad-man, he *takes his flesh in his teeth*. And chap. 16. 9. he said *God hated him*. What unseemly speeches and carriage were in this good man in the time of his sickness! So *David* under bodily distemper, said, *he was cut off*, Psal. 31. 10, 22 compared. *Asaph* behaves himself as strangely, see *Psal.* 77. 7, &c. but these desperat words proceded from him in his sickness, *v.* 2. Such speeches as these proceed not from the disposition of the heart, but from the distemper of the

the head, & lightness of the phansie, caused by the distemper of the body. A Christian may dye (saith a Godly Divine) of so strange a disease, of the Flux, Burning-Ague, Stone, Convulsion, when either the Choler shooting up into the head, or the disease working furiously upon the tender vital parts, the party may dye strangely, talk idely, &c. nay, he may have his face and mouth drawn awry, & yet for all this be a dear Child of God. Some may dye of an Apoplexy, or dead Palsy, in which case a man shall have his senses benum'd so, as he may dye like a block without shew of judgment or reason, yet may be in a blessed state: For though the state of his body be changed, yet the state of his mind and soul remains untouched. We may conclude for our comfort, as St. *Austine* saith, *Non potest malè mori qui benè vixerit: Audeo dicere non potest malè mori qui benè vixerit.* I dare say it, and say it again, that he cannot die ill that hath lived well.

Part 1.

Mr. *Smith's* Essex-Dove. T. 3. p. 143.

Austi. Tom. 9. *de Disciplin.* c. 2.

Another cryes out, *This Friend of mine was much tortured with his disease; Oh the sad casts of his countenance! how did he tumble and toss upon the bed of languishment without any intervals of rest? nothing could tempt his eyes to let their curtains down: Groans, and sighs, and sobs were his soul's passing-bell. There was a sad parting betwixt soul and body. And this troubles me.*

9th Apology answered.

Answ. Indeed many are sore troubled to consider God should deal so severely with their relations in the time of their sickness. They cannot chuse but sympathize with them, and sadly

Part I. reflect upon the groans and pains of deceased Friends: But, Conſider,

1. *God is abſolute Lord over all his creatures, and his diſpenſations towards them are various.* God deals with ſome as with *Enoch*, he takes them away and they hardly ſee or feel death, whereas many others as dear to him, are with *Elijah* carried to Heaven as it were in a fiery-Chariot, and by a Whirlwind. *Luther* without any bodily pain that could be diſcerned, departed this life; whereas *Calvin* was miſerably wrack'd before he dyed, having the Gout, Feaver and Cholick all at one time. *Nah.* 1. 3. *The Lord hath his way in the Whirlwind.* We cannot give a reaſon of all God's dealings towards the ſons of men: but conſidering he is abſolute Lord over all his creatures, this is reaſon ſufficient we ſhould ſubmit unto him.

Abel Redivivus in Life of *Luther*

2. Conſid. *Thy Friend dyed not ſo cruel a death as many of God's dear Servants have done.* Chriſt himſelf dyed the death of the Croſs, which was a painful as well as a ſhameful death, *Phil.* 2.6,7,8. *Heb.* 12. 2. *Naboth* was ſtoned, 1 *Kin.* 21. 13. ſo was *Zacharias*, 2 Chron. 24. 22. and the Protomartyr St. *Stephen*, Act. 7. 59. You may read, *Heb.* 11. (that Chapter is a little Martyrology) *ver.* 35, 36, 37. how ſome *were tortured, ſcourged, ſtoned, ſawn aſunder, ſlain with the ſword, &c.* Mr. *Fox*, or Mr. *Clark* in his *Martyrology* will tell you, that many Martyrs had their skins pulled off, joynts racked, bodies torn in pieces, *&c.* willing to endure for Chriſt's ſake what the wit of man could invent, or cruelty impoſe. Now God might have called thy

thy Friend to ſuch a death, which would have been far more ſad, cruel, and painful as to outward appearance. Well then, conſider, God might have delivered thy Friend into the hands of cruel man (which would have been very ſad, as appears by *David*'s ſpeech 2 *Sam.* 24. 14.) but God caſt him on a ſoft Bed amongſt Friends, who did carefully attend him, and miniſter unto him. *Part* 1.

3. Conſid. *The greater thy Friends pain was, the more fervent prayers were put up for him.* You find *David* in Pſal. 38. lying under God's afflicting hand, what fervent ejaculations he ſent up towards the Throne of Grace. So *Aſaph* Pſ. 77. 2. *In the day of his trouble ſought the Lord.* So Jeſus Chriſt *in his Agony prayed more earneſtly*, *Luke* 22. 44. Great Miſeries make the loudeſt Eccho's in the ears of Mercy. And as the afflicted party himſelf, ſo all that ſaw him, or heard of his miſery, would be ready to pity and pray for him. Methinks the ſad groans of a dying Friend are ſufficient to diſſolve an heart of ſtone into prayers and tears, eſpecially godly Friends would pray fervently for him: And theſe are moſt likely to prevail; for *Jam.* 5. 16. *The effectual fervent prayer of a righteous man availeth much.* That Ship ſaileth the ſureſt to the haven of Heaven, which is driven with the breath of godly mens prayers.

4. Conſid. *The greater the pain was, the ſhorter was the continuance of it. Dolor ſi gravis brevis, ſi longus levis.* We reade how *Æneas kept his bed eight years, and was ſick of the Palſie*, Act. 9. 33. We read of one that *had an iſſue*

of

Part 1. *of blood twelve years*, Mat. 9. 20. *and had ſuffered many things of many Phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe*, Mark 5. 26. So *John* 5. 5. there we read of one that *had an infirmity thirty eight years*. Now if thy Friend's pain had not been ſo great, he might have continued ſtill a burden to thee and to himſelf; but the greatneſs of his pain haſtened death, which put an end to all trouble and grief: his great pangs and ſtrugglings (as throes of a travelling woman) made way for deliverance. And therefore,

5. And laſtly, Conſider, *Thy Friend is now at reſt.* Rev. 14. 13. *Let them die of never ſo cruel a death*, if they die in the favour of God, *they are bleſſed, for they reſt from their labours.* It may be thou grieveſt but little, whileſt thy Friend laboured for reſt, and wilt thou grieve much when he reſts from his labours? Whilſt thy Friend was ground with the Stone, or burnt up with a Feaver, and rouled upon his bed without ſleep, thou hadſt cauſe to weep, and it was thy duty to ſympathize with him, *Rom.* 12. 15. but being dead he is at reſt, *Iſa.* 57. 2. (for death to a Child of God is but a ſleep, *Joh.* 11. 11, 12, 13. ſo *Act.* 7. 60.) and being buried he hath laid his head upon the lap of his mother, (for ſo the Earth is called *Job* 1. 21.) to be awakened again at the laſt Trump, to the everlaſting comfort both of ſoul and body: And ſhall we now weep? Surely this ſorrow is unſeaſonable. We prayed (or elſe we were to blame) whilſt our Friend was in pain, that God would deliver him, and therefore when God by death

death hath put an end to all his pain, we should give thanks to God, and rejoyce rather than weep. The Church, our careful Mother, hath taught us as much in the Funerals of the Dead, *We give thee hearty thanks for that it hath pleased thee to deliver this our Brother (or Sister) out of the miseries of this sinful world.* Part 1.

Another cryes out, *This Friend of mine dyed of a sad mischance, he fell into the Fire or Water, or was kill'd of Lightning, fell off a Horse, or Cart, or was shot in War, or otherwise, or he was kill'd by Thieves or wicked men, &c. or he fell suddenly sick, groan'd, sigh'd, dyed. And this troubles me that he dyed such a sudden, violent and untimely death.* 10th Apology answerd

Answ. *From sudden death* (*i. e.* from death not thought-of, and so not provided-for) *good Lord deliver us*; not only for our own sakes, but for our Friends sakes too; they'l take it, the less sudden it is, the more patiently. See how sadly *Jacob* takes the supposed death of his son *Joseph*; upon the sight of his bloudy coat, he too rashly concluded his son was dead, that he was devoured by some cruel beast: And the Text tells you, *Gen.* 37. 33, 34. *He rent his cloaths*, in token, as *Pareus* saith upon the place, that his heart was rent through with sorrow, *and he put on sackcloth*, a coarse and sorry stuff which was the usual Mourning-Weed in those times: *And he refused to be comforted: Thus his father wept for him*, for *Joseph*, who dyed (as he thought) a sudden death. *David* himself proclaimed a solemn and publick Funeral-Mourning

Significans interna animi dilaceratione seu mœstitiā

Part 1. ning for the death of *Abner*, who was cowardly and suddenly slain, when he did least suspect it, by one that pretended peace and friendship: And *David* himself laid aside his Royal Dignity and attended the Corps, joyning with the People in that sad Consort, as you may reade 2 *Sam.* 3. towards the latter end of the chapter. So *David* weeps excessively for the space of three whole years, because his son *Amnon* dyed so unnaturally, untimely, & unexpectedly, being kill'd by *Absalom*, 2 Sam. 13.28, &c. And we reade how the true Mother of the living Child had rather her Adversary should have the comfort of her Child, than that it should dye a violent and untimely death, 1 *King.* 3.26. And in that appeared both the truth of her affection towards it, and that she was the true Mother of it, *v.* 27. *Job* hearing the heavy tydings of the sudden death of his Children, could no longer contain, but vents his grief in words, being more affected with the sudden loss of his Children, than all the rest of his Goods, *Job* 1.18,19,20. But for your comfort,

1. Consid. *It hath been the lot of some of Gods dear Servants to dye so.* Thus righteous *Abel* was suddenly butchered by his brother *Cain*, Gen. 4. 8. So old *Eli* (though indeed he had his failings in not correcting and severely punishing his wicked Sons, 1 *Sam.* 2.23, *&c.* and 1 *Sam.* 3. 13. as he should have done, being chief-Magistrate as well as Parent, yet) questionless was a good man, as may be gathered from sacred Story; and the manner of his death was sudden, *he fell off from his seat backward, and his neck*

neck broke, and he dyed, 1 Sam. 4. 18. So that good King *Josiah,* 2 King. 22. 19, 20. was ſuddenly cut off in War, 2 *King.* 23. 29, 30. So the Prophet that came out of *Judah* (whether *Shemaiah,* mentioned 1 *King.* 12. 22. or ſome other Prophet I know not, neither ought we curiouſly to enquire, or poſitively determine any thing, where Scripture is ſilent, yet) he was a true Prophet, as appeareth by his title (1 *King.* 13. 1. call'd *a Man of God*) by the Meſſage it ſelf, and confirmation thereof by miracles, *ver.* 4, 5, 6. And as a true Prophet, ſo queſtionleſs a pious Man: yet becauſe he was too credulous in believing the lie of the old Prophet, and did eat and drink contrary to God's Command, a Lion met him, and ſlew him, *v.* 24. So bleſſed *Stephen,* ſtoned in a popular fury, was put to a ſudden and violent death, Act. 7. 57, 59. Let us not conclude any to be in a damnable ſtate, meerly becauſe they die ſuddenly. Indeed God threatens the Wicked with ſudden deſtruction, as *Job* 15. 32, 33, 34. ſo *Job* 22. 15, 16. *Pſal.* 37. 35, 36, 38. & 55. 23. *Prov.* 10. 27. *Eccl.* 7. 17. and elſewhere. And I know that wicked men many times are ſuddenly cut off in their wickedneſs, when they might have lived much longer as to the courſe of nature. But all that die ſuddenly are not to be reputed wicked men: For the Godly, as you have heard, may dye ſudden, violent, and untimely deaths. And the Wiſe-man tells you, *Eccl.* 9. 1, 2. —*No man knoweth either love or hatred by all that is before him: All things come alike to all, there is one event to the Righteous and to the Wicked, &c.* The Barbarians ſeeing the

Part 1.

Part 1. the Viper on *Pauls* hand (thinking the venom would presently have invaded his heart and vital spirits, so that he would have died presently) rashly concluded him to be a *Murtherer*, and that *Divine vengeance would not suffer him to live*, Act. 28. 3, 4, 6. Let not Christians (like these Barbarians) be rash censurers of any that dye suddenly, seeing that Gods dear and peculiar People may dye so.

2. Consid. A *sudden death is best, if we be prepared for it.* *Octavius Augustus*, as oft as he heard of any man that had a quick passage out of this world, with little sense of pain, he wished for himself and his (εὐθανασίαν, *Similem*, Sueton.) such an easie death. *Suddenness* (saith that Prodigy of Learning, Mr. *Hooker*) *because it shortens grief, should in reason be most acceptable: and therefore Tyrants use what art they can to encrease the slowness of death.* That monster of cruelty, *Caius Caligula*, would not permit those that he put to death to be speedily dispatched, his command was this, *Ita feri, ut se mori sentiat.* Sueton. Strike so, that they may feel themselves dying, and endure the pains of an enduring death. Quick riddance out of Life is often both requested and bestowed as a benefit. We read, *Judg.* 8. 20, 21. that *Zeba* and *Zalmunna* chose rather to fall by *Gideon* than by *Jether* his son; either because it was more honorable to be killed by a man like themselves, rather than by a boy; Or rather (as a learned Divine observes) *Because the Childs want of strength, would cause the more pain.* And he adds,

Eccles. Polit. pag. 277.

Mr. *Fuller* in his Coment on *Ruth*, 1 Chap.

Bitter

Better to be ſpeedily diſpatched by a violent Diſeaſe, than to have ones Life prolonged by a lingring torture. And *Eraſmus*, ſomewhere ſaith, (*Si pio homini deligere fas eſſet mortis genus, nullum arbitror magis optandum quàm ſubitum.*) If it were lawful for a godly man to chooſe the manner of his death, I think a ſudden death moſt to be deſired; and he gives this reaſon of it, becauſe (*Non poteſt malè mori, qui benè vixerit*) he cannot dye ill, that hath lived well: For though death be ſudden in its ſelf, yet in regard of his preparation for it, and expectation of it, to him it is not ſudden. *Improviſa nulli mors, cui provida vita.* Sad indeed it is to dye as *Onan*, *Abſalom*, *Amnon*, *Ananias* and *Sapphira*, and ſeveral others that we read of in Scripture, who were ſuddenly ſnatcht away in their wickedneſs, *From ſuch a ſudden death, Good Lord deliver us*; For it is a ſpeedy downfall to the bottomleſs-pit of Hell. But if a man live (as he ought to do) in continual expectation of death, and ſo ſet his houſe and his ſoul in order, ſurely ſudden death is beſt for him, for it prevents much torturing pain, which others met with upon their beds of languiſhment: and beſides this, it is a ſpeedy paſſage into Life Eternal. Part 11.

3. And laſtly, Conſid. *Be thy Friends death never ſo ſudden and violent, it is that death which God in his providence hath allotted him.* God ordaineth our end by an immutable decree, See *Jer.* 43. 11. *When he cometh, he ſhall ſmite the Land of Egypt, and deliver ſuch as are for death to death; and ſuch as are for captivity, to captivity;* Dr. *Abbot* on *Jonah* 4. 3. 4. Lect. 26. pag. 543 and

Part 1. *and such as are for the sword, to the sword.* This intimates, that by the Providence of the Lord, who did set that King on work, several persons in their times are determined to their several ends. We must not attribute any friends death, as the *Philistines* would their destruction, to *Chance*, 1 *Sam.* 6. 9.

Homer, speaking of *Achilles*, that slew many worthy *Grecians*, saith,

——Διὸς δ' ἐτελείετο βουλή. *Iliad. a. v.* 5.

Joves will was fulfilled. *Homer*, though blind (as some report) yet saw the hand of God in their destruction. And * some observe the word (τύχης or) *Fortune*, is not used in all his Works. It was only the ignorance of true causes that made the name of *Fortune*.

Mr. *Fuller* in his Comment on *Ruth* 2. 3, 4.

Nullum numen abest, si sit prudentia, sed te,
Nos facimus fortuna Deum—— Juven. *Sat.* 10.

For there is nothing fortuitous in it self, seeing Gods Providence orders all events. Indeed some things are said to *happen* in Scripture, *Ruth* 2. 3. 4. *Luke* 10. 31. but this is spoken not in respect of God, but in respect of us, because oft-times they come to pass not only without our purpose and forecast, but even against our intentions and determinations; but yet those things which thus fall out, are ordered by the secret working of Gods providence. We read 1 *Kings* 22. 34. *A certain man drew a Bow at a venture* (of according to the *Orig. in his Simplicity*,

2 Sam.

2 Sam. 15. 11.) *not intending to hit Ahab*, yet God's purpose was to have *Ahab* ſlain, and accordingly it came to paſs, for he ſmote the King of *Iſrael between the joynts of the harneſs, and the King dyed*, verſ. 37. Thus providence orders even caſual events. Chriſt's death, with the manner, was decreed by God, *Acts* 4. 27, 28. *Of a truth againſt thy holy Child Jeſus, whom thou haſt anointed, both Herod, and Pontius Pilate, with the Gentiles and People of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel* (that is, power and providence) *determined before to be done.* Wicked men that kill our friends, they are God's Sword, or his Hand; God works by them, *Pſal.* 17. 13, 14. Old *Eli* ſaw Gods hand in the violent and untimely death of his two ſons *Hophni* and *Phineas*, and he took it patiently; 1 *Sam.* 3. 18. *It is the Lord, let him do what ſeems him good.* Say then with *Job*, whoſe Children were violently cut off, *Job* 1. 21. *The Lord gave, and the Lord hath taken away*, (*Septuag.* inſerts, ὡς τῷ κυρίῳ ἔδοξεν, ὅτως ἐγένετο, as it pleaſeth the Lord, ſo come things to paſs) *bleſſed be the Name of the Lord.* Part 1.

Another cries out, *My Friend died of the Plague, that loathſom diſeaſe, and there was no funeral ſolemnity: but he was carried forth like ſome ſorry carrion, and buried, I know not where, may be in ſome ſorry pit; and this troubles me.* 11. Apologie anſwered.

Anſw. God lately in our dayes, ſent a fearfull Plague amongſt us; There dyed at *London*, *Anno Domini*, 1665.

Part 1. (as appeared by the weekly Bill) above eight thousand some weeks. The *Metropolis* of this Nation hath been (as it were) plowed up and sown thick with dead Corpses. Great pits were digged where the dead lay together, as *Sampson* said of the slaughtered *Philistines*, by heaps upon heaps, *Judg.* 15. 16. A sad time God knows they had, Bells sadly toling, People sadly sighing, crying, dying. I believe many to this very day, have sad thoughts of heart for the loss of dear friends, and think they were not buried like Christians, because there were no Funeral solemnities. I shall therefore to chear up such, answer the particulars.

Did your Friend dye of the noysom Pestilence, for so it is called, *Psal.* 91. 3?

1. Consid. *Gods dear servants have lain under such distempers. Hezekiah* was sick unto death 2 *Kings* 20. 1. Some think he had the Plague, *vers.* 7. there is mention made of his Boyl, which some conceive did arise from the Plague.

Job laboured under a Plague sore; *Job* 2. 7. He was smitten בשחין רע *with an angry burning Boyl*, insomuch, *that his skin was broken and became loathsom*, Job 7. 5. So *David* cryes out, *Ps.* 39. 10. *Remove thy stroak away from me*, some render, *Plagam tuam*, thy Plague, which is a fearful stroak from God. Indeed God promiseth *Psal.* 91. 3. *&c. To deliver his people from the noysome Pestilence:* But this, as other promises of outward blessings, is a conditional promise. God will

will deliver his People, if he ſees it makes moſt for his glory and his Peoples good. But God ſees it good for them to dye of the Plague, which (though a ſad affliction in it ſelf) is a means to haſten their glory. God ſent a fearful ſickneſs amongſt the *Corinthians* (ſome think it might be the Plague) becauſe they did not receive the Sacrament of the Lord's Supper with due preparation, 1 *Cor.* 11.30. and yet *they were chaſtened of the Lord* (ſaith the Apoſtle) *that they ſhould not be condemned with the World*, v. 32. Godly *Junius* and his Wife died of the Plague, as ſome report. The Plague, that hot burning diſtemper (if God ſend it to his Children, ſo that they dye of it) like *Eliſah*'s fiery Chariot, is a means to convey them more ſpeedily to Heaven. Part 1.

2. Conſid. *The Plague* (as all other ſickneſs) *cometh by Divine Appointment*. See *Exod.* 15.26. *Numb.* 14.12. & 16.46. *Deut.* 28.21. 2 *Sam.* 24.14,15. *Pſ.* 39.10. The Plague is an Arrow of God's ſhooting, a Meſſenger of God's ſending. And as the Centurion in the Goſpel ſaid to his under-Souldiers, *Go, and he goeth: Come, and he cometh: Do this, and he doth it*, Mat 8.9. ſo God gives this Meſſenger charge whither it ſhall go, how far it ſhall advance, what execution it ſhall do, and it faithfully obeys him. Therefore ſay with *David*, *Pſ.* 39.9. *I was dumb, and opened not my mouth* (he means murmuringly, impatiently, &c.) *becauſe, O Lord, thou didſt it.*

3. Conſid. *God prizeth his People let them die of what diſtemper ſoever.* Pſal. 116.15. *Precious in the ſight of the Lord is the death of his Saints*;

Part 1 He likes them not the worſe for dying of the Plague.

4. Laſtly, Conſider, *They are happy, let them dye of what diſtemper ſoever, if they dye in God's favour.* Rev. 14. 13. Their ſouls for the preſent are happy; and at Chriſt's ſecond coming their bodies ſhall be glorious. 1 *Cor.* 15. 43. The body, though *ſown in diſhonour, is raiſed in glory.* Bodies ſpotted through ſickneſs, ſhall then be made beautiful bodies, and all their deformities be done away. Then ſhall the *Righteous ſhine forth as the Sun in the Kingdom of their Father,* *Mat.* 13, 43. For, *Col.* 3. 4. *When Chriſt who is our life ſhall appear, then ſhall* theſe *alſo appear with him in glory.*

Was there no Funeral Solemnity?

Anſw. It hath been an ancient cuſtom to attend at the Funeral of Friends. St. *Auſtin* ſaith, *Non contemnenda ſunt & abjicienda Corpora Defunctorum:* Bodies of deceaſed Friends are not ſlightly and contemptibly to be caſt away. And again he ſaith, *Antiquorum Juſtorum Funera curata ſunt, & Exequiæ celebratæ, & Sepultura proviſa:* The Funerals of good men were formerly celebrated with great ſolemnity. *Abraham* takes care for the Funeral of his Wife *Sarah*, Gen. 23. 3, 4. And his ſons *Iſaac* and *Iſhmael* buried him in the Cave of *Machpelah*, where his Wife lay, *Gen.* 25. 9, 10. *Jacob* made *Joſeph* ſwear to perform his Funeral Rites, *Gen.* 47 29, 30, 31. and accordingly it was done with great ſolemnity, *Gen.* 50. 7, 8, &c. So all *Iſrael*

De Civit. Dei lib. 11. c. 13.

De Cura pro Mortuis.

Israel lamented *Samuel*, and buried him, 1 *Sam.* 25. 1. And *David* ſpake it to the commendation of the men of *Jabeſh-Gilead*, thoſe loyal and grateful Subjects, that they ſhewed kindneſs to their Lord *Saul*, and buried him honourably, 2 *Sam.* 2. 4, 5, 6. ſo *Jehoida* was buried honourably, 2 *Chron.* 24. 15, 16. ſo much people accompanied the Widows ſon of *Naim* to his Burial, *Luke* 7. 12. And *devout men carried* Stephen *to his Burial, and made great Lamentation over him*, Act. 8. 2. Our Saviour Chriſt, who was alwayes moderate in his expences, and would have the *fragments gathered up that nothing might be loſt*, John 6. 12. yet admitted *Mary's coſtly Oyntment, becauſe againſt his Burial*, Mat. 26. 7, &c. Part 1.

Indeed it is promiſed as a mercy, to have decent Burial, *Job* 5. 26. Thus God promiſed *Abraham*, that *he ſhould be buried in peace, and in a good old age*, Gen. 15. 15. And it was promiſed *Abijah*, 1 King. 14. 12, 13. *that all Iſrael ſhould mourn for him, and bury him, for he only of Jeroboam ſhall come to the Grave, becauſe in him there was found ſome good thing*, &c. and it was accordingly performed, *ver.* 18. ſo the like was promiſed to *Joſiah*, 2 King. 22. 20. and he was peaceably buried, though kill'd in War, 2 *King.* 23. 29, 30.

It is a part of humane miſery to be without decent Burial, and it is threatned as a judgment on the Wicked, to lie unburied, and dye unlamented; *Deut.* 28. 26. 1 *King.* 21. 23, 24. 2 *King.* 14. 11. 2 *Chron.* 21. 19. *Iſa.* 14. 20.

Part 1. *Jer.* 7. 33. & 8. 2. & 14. 16. & 16. 4. and 22. 19.

Fit then it is that we attend at the Obſequies of deceaſed Friends; not that it helps the Dead,

But, 1. *For their Honour*; it being a decent reſpect we pay to their name and memory; for it is an honour to live deſired, and die lamented.

See Dr. *Walker* Fun. Sermon on *Luke* 7. 12, 13.

2. *In Charity to the Living, for their comfort, and alleviating their ſorrow, while the burden is made lighter by many helping them to bear it.* John 11. 31. The Jews were with *Mary* to comfort her at the death and burial of her Brother *Lazarus. Curatio Funeris, conditio Sepulturæ, pompa Exequiarum, magis vivorum ſolatia ſunt, quàm ſubſidia mortuorum.* Aug.

3. *For our own advantage, and encreaſe of Piety*, Eccleſ. 7. 2, 3, 4.

4. And laſtly. *To teſtifie our faith in that great Article of the Reſurrection of the Dead. For if in this life onely we have hope in Chriſt, we are of all men moſt miſerable*, 1 Cor. 15. 19. Now it ſtrengthens our faith of the Reſurrection, when bodies of Chriſtians are not caſt away as beaſts bodies are.

But if thy Friend wanted decent Burial, if there was no Funeral-ſolemnity, for thy comfort,

1. Conſid. *It cannot reaſonably be expected that there ſhould be Funeral-Solemnities in Peſtilential-places; for this would occaſion further infection.* We read *Luke* 7. 12. *how the Widows ſon of* Naim *was carried out of the City to be buried.*

vied. Hinc collige Judeos Sepulchra ſua habuiſſe non in urbe, ſed extra urbem, idque tùm ob nitorem, tùm ob ſanitatem, nè cadavera ſuo fœtore, & putredine aerem inficerent. Cornel. *à Lap.* The Jewes buried out of the City, that the Graves might not deface the comlineſs of their Cities, nor noyſome Exhalations and Vapours of the Graves infect the Air, and hazard the health of the Living. Great care is to be had that the Living be not infected with the Contagion of the Dead. For if a *living Dog be better than a dead Lion*, as *Solomon* concludes *Eccleſ.* 9. 4. Surely the perſons of Chriſtians that ſurvive, are more to be reſpected than the bodies of thoſe that are dead. Now how dangerous were it for the Living to accompany the Corps of ſuch as dyed of the Plague, how noyſome to bury them there, where the Living have often occaſion to make their recourſe? ſo that it were incommodious to humane ſociety to perform ſolemn Funeral Rites at ſuch a time. Part 1.

I end this with words taken out of that godly Exhortation at the end of Divine-Service, appointed to be uſed on the Monthly-Faſt during the continuance of the Plague, The words are theſe; *Though it be a Chriſtian and laudable cuſtom, to accompany the Bodies of the Dead unto the Grave, and commend them in decent manner unto their reſt: yet ſeeing the end of ſuch Aſſemblies as are then gathered together, is, by the uſe of Prayer, and the Word preached, rather to give comfort unto the Living, than any benefit unto the Dead; let men be adviſed, perſwaded*

Part 1. *and content, that their Dead ſhould be buried with no more company than is needful for the interring and laying them up in the Earth, becauſe the gathering together of Friends and Neighbours in ſo common a Contagion, cannot be without preſent danger, and hazard of their health and lives; and it is verily thought that Infection by this means of meeting hath enſued unto many.*

2 Conſid. *It is all one to the Dead whether their Bodies be drown'd, or burnt, or buried; and if buried, it is all one where the Grave is made for them.*

——Facilis jactura Sepulchri. *Lucan. lib.* 16.

If they fail of the Burying-Place they expected, the loſs is not great: for the Body is not ſenſible how it is uſed: Neither do ſuch Solemnities do the Dead either good or hurt. Though they adde to the comfort of the Living, yet not of the Dead.

3 Conſid. *What if the Body be thus uſed, the Soul is ſafe, if thy Friend belonged to God.* The Soul of man is his *Darling*, Pſal. 22. 20. and 35. 17. If this Jewel be preſerved, no matter what becomes of the Cabinet.

4 Conſid. *Many of Gods dear Servants have wanted decent Burial.* See *Pſal.* 79. 2, 3. *The dead Bodies of thy Servants have they given to be meat unto the Fowls of the Heaven; the Fleſh of thy Saints unto the Beaſts of the Earth, their Blood*

Blood have they ſhed like water round about Jeruſalem, and there was none to bury them. There was none to bury them, either none that durſt for fear of the enemy: or ſo many ſlain by the enemy, that the living ſufficed not to bury the dead. In perſecuting times many Martyrs have been devoured of wild-beaſts, torn in pieces, hang'd on gibbets, burnt to aſhes, drowned &c. ſo that they have wanted burial. *Moſes* himſelf, a dear Servant of the Lord, was buried no man knows where, *Deut.* 34. 6. Part 1.

5. And laſtly, conſider, *The Dead in the Lord are never the worſe thought of by God, if without decent burial.* Sore *Lazarus* had little coſt beſtowed on him at his Death, that found ſo little mercy in his Life. It is ſaid, *Luke* 16. 22. This *Beggar died*, no mention made of his Burial: yet he was carried by the Angels into *Abraham's* boſom; which as St. *Ambroſe* ſaith, is a certain retiring-place of eternal reſt; (*Sinus Patriarcharum receſſus quidam eſt quietis æternæ.*) But it is ſaid of the Rich-man, that *he died, and was buried*: buried he was, and probably with great pomp; yet the next news we hear of him is, that *in Hell he lift up his eyes, being in torment*, ver. 23. *Ambroſ. Orat. fun. de obitu Valent.*

Another cryes out, *It troubles me to think the body ſhould lye rotting and ſtinking in the grave, and be eaten up of wormes, and be turned to duſt, diſrobed of all amiable features; ſo that after a few years, there are but few remains of our dear friend; here perhaps a ſcalp, and there a bone, &c.* 12. Apology anſwered.

Anſw.

Answer.

1. Consid. *The Soul of thy Friend (if a Child of God) is in bliss whilest the Body lies in the grave, that place of silence, rottenness, stench, and corruption.* That the Soul dyes not with the Body, these places of Scripture shew.

See 1 King. 17. 21. *Elijah* raising to life the Widows Son of *Sareptah*, cryed *unto the Lord, and said, O Lord my God, I pray thee let this Childs Soul come into him again.* Which expression, as it shews the Child was really dead, and that death separates the Soul from the Body, so it shews that after death the soul lives or hath a being; for he said, *Let this Childs Soul come into him again*, or, let it return; He doth not say, let a new one be made for him. So *Eccles.* 12. 7. *Then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it.* So *Mat.* 10. 28. our Saviour teacheth that the Soul cannot be kill'd, though the Body be. So *Mat.* 22. 32. *God is not the God of the dead*, yet he is said to be *the God of Abraham, Isaac, and Jacob*: These Patriarchs then were alive as to their Souls. You see then the Soul dyes not with the Body. And, if the Soul of a good man, it is in bliss and happiness, even in the state of separation, as these places shew, *Luke* 23. 43. 2 *Cor.* 5. 1, 8. *Phil.* 1. 23. *Rev.* 14. 13. The Body is as it were the Nest or Cage of the Soul: Death disturbs this Nest, opens this Cage, and then the Soul, that Bird of Paradise, flyes away to the kingdom of Heaven.

Seneca

Seneca could tell diſconſolate *Mercia*, *Imago tantùm filii tui periit — ipſe quidem æternus, melioriſq; nunc ſtatus eſt, deſpoliatus oneribus alienis, & ſibi relictus.* That the Image only of her Son was defaced by death, and that himſelf was Eternal, in a better ſtate, eaſed of his uneaſie burdens, and now at freedom to enjoy himſelf. Part 1. Seneca ad Merc. cap. 24.

2. Conſid. *There is not a fitter place for the Body of thy deceaſed Friend than the Grave is.* Gen. 23. 4. *Give me a poſſeſſion of a burying place with you* (ſaith *Abraham* to the Children of *Heth*) *that I may bury my dead out of my ſight.* He would be rid of *Sarah* when ſhe was dead; he would have beautiful *Sarah* removed out of his ſight, he would have the Wife of his boſom laid under foot. When once we are dead, all beauty and glory ceaſeth, and we become loathſome to our beſt friends, and the Grave is the fitteſt place for us.

3. Conſid. *Thy friend fares no worſe than Princes do.* The Grave is called, *The houſe appointed for all living*, Job. 30. 23. Living men in ſhort time become dead men, and are houſed there. *Pſal.* 89. 48. *What man is he that liveth, and ſhall not ſee death? Shall he deliver his ſoul from the hand of the Grave?* No, death will attach the greateſt, and the Grave be a Priſon to hold their bodyes faſt.

4. Conſid. *Is not the Grave a deſirable place?* Death is a ſleep, and the Vault or Grave is a Dor-

Part 1. Dormitory or Bed for the Body to reſt in; See *Iſa.* 57. 1, 2. *The Righteous that are taken away, are ſaid to enter into peace, and reſt in their beds.* Poor afflicted Saints are glad when they can find the Grave. See, *Job* deſired it, *Job* 3. 13. *&c.* and 14. 13. *O that thou wouldeſt hide me in the Grave!* he longed for it.

5. And laſtly, Conſid. *Thy Friends Body ſhall riſe again, and (if he dyed in the Lord) be made a glorious body.* The Body of man ſhall riſe again, as appears by holy Writ, *Deut.* 32. 39. 1 *Sam.* 2. 6. *Job* 14. 7, *&c.* *Job* 19. 25, 26, 27. *Iſa.* 26. 19. *Ezek.* 37. 1, 5. *Dan.* 12. 2. *Joh.* 11. 23, 24. 1 *Cor.* 15. The Apoſtle ſpends the longeſt Chapter in all his Epiſtles in proving the Reſurrection of the Body, againſt ſome in the Church of *Corinth* that denyed it. Moſt of the Heathens dreamed of an everlaſting Separation.

Nobis cùm ſemel occidit brevis lux,
Nox eſt perpetuò una dormienda. Catullus.

But Chriſtians make the Reſurrection of the Body an article of their Faith. And truly when we ſee (as an honourable perſon obſerved) worms, and flyes, and other creatures, that ſpend the winter ſeaſon in a kind of Death, revive in the Spring; when we ſee our ſelves dead every night, and alive in the morning, we may eaſily conclude and believe the Reſurrection of the Body.

Manchest All mon. in contemplatio mortis & immortalitatis.

No ſtone great enough could be laid in the mouth of Chriſts Sepulchre to hinder him from riſing

rising again; and nothing shall hinder the rising of God's dear servants. Part 1.

St. *Austin* saith, Bodyes of Believers shall be raised *tantâ facilitate, quantâ felicitate*, with as much facility as felicity, with as much ease as happiness.

The Body of a Believer is a pretious treasure, which God locks up in the Cabinet of the Grave; (so much is implyed in that Phrase, *Job* 14. 13. *O that thou wouldest hide me in the Grave!* We use to hide our choicest treasure) At the great day of Judgement he will open his Cabinet, and take out the Body, and it shall be as good, nay better than before. There shall then be a *new Edition* of the Body in a *fairer Letter more amended*; for *Phil.* 3. 20, 21. *Our conversation is in Heaven* (saith the Apostle) *from whence we look for a Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working, whereby he is able to subdue all things to himself.* The same Body shall rise again, the *same for substance* but not *for quality*; a change of it there shall be, but 'tis for the better; *The vile body shall be changed, that it may be fashioned like unto Christs glorious body*; and that you should not doubt of it, he tells you it is done *according to the working whereby he is able to subdue all things to himself. q. d.* There is nothing too hard for Omnipotency to effect. Your friends body, *though sown in corruption, is raised in incorruption: sown in dishonour, yet raised in glory*, 1 Cor. 15. 42, &c. It shall then be a glorious body indeed,

Part 1. indeed, for it ſhall be beautiful, full of brightneſs, active and nimble, not ſtand in need of outward refreſhment, it ſhall not be ſubject to irkſom labours, afflictions and diſeaſes, it ſhall not diſpoſe the ſoul to ſin, nor the ſoul make uſe of the body, as a weapon to fight againſt God; it ſhall be an immortal body, and every part and member of it ſhall have as much happineſs as it is capable of. *Such honour have all* the bodies of Believers at Chriſt's ſecond coming.

So then, thy Friends Soul is not eternally divorced from his Body, nor ſhall the Body lye for ever in the grave, but at Chriſt's ſecond coming (which will be ſhortly) it ſhall riſe again, and his Soul be re-united to it in a more glorious and firm contract, and they ſhall enter together into the Kingdom of Heaven, *Mat.* 25. 34.

Dr. *Abbot* on *Jonah* Lect. 15. To end this; *You know a Watch is taken in pieces before it be mended; and things new caſt are broken firſt*: So thy Friend's Body muſt be knockt in pieces by death and the power of the grave, that it may be new caſt, not only in its old figure, but to a better form in the day of the Reſurrection, *Wherefore comfort one another with theſe words*, 1 Theſ. 4. 18. With what words? with thoſe words going before, *verſ.* 13, *&c.* Whereof this is the ſumme, that they ſhall riſe again, and be for ever with the Lord.

13th Apology anſwerd. Another cryes out, *This Friend or Relation that God hath taken away, was a good and uſeful perſon, a very charitable man*, &c. *not only I my ſelf, but the whole Town and Country too will have*

a loſs

a loss of him, for the streams of his goodness flowed abroad plentifully to the refreshing of many. Part 1.

Answ. Indeed the loss of a good man is a great loss, if we consider,

1. *Good men are very scarce*; See *Psal.* 12. 1. *Help Lord, for the godly man ceaseth, the faithful fail from among the children of men.* So *Ps.* 14. 1, 2, 3. *The fool hath said in his heart, There is no God; they are corrupt, they have done abominable works, there is none that doth good. The Lord look'd down from heaven, upon the children of men, to see if there were any that did understand and seek God: They are all gone aside, they are altogether become filthy, there is none that doth good, no not one.* So Rom. 3. 10, &c. Good men are as the *shaking of an Olive tree, and as the gleaning Grapes when the Vintage is done*: as it is *Isa.* 24. 13. So *Mic.* 7. 1, 2, 3, 4. The Church there complains of her small number. Christ's flock is called a *little flock*, Luke 12. 32. *Orig.* μικρὸν ποίμνιον, *a little little flock.* They are indeed *little* in their own eyes, *little* in the eyes of the world, and *little* or few in number.

In God's field there are many Tares, little good Corn: In this great house of the World, many *Vessells of dishonour*, but few there are of *honour*; Salvian crys out, *Ipsa Dei Ecclesia quæ in omnibus esse debet placatrix Dei, quid est aliud quàm exacerbatrix Dei, aut præter paucissimos quosdam, qui mala fugiunt, quid est aliud pene omnis cœtus Christianorum quàm sentina vitiorum.* So then they can ill be spared, they are so few. Salvian de Gub. Dei, lib. 3 pag. 87.

2. *Good*

Part 1. 2. *Good men are blessings to the places where, and persons among whom they live.* See *Exod.* 32. 9, 10, 14 compared. God oft spared *Israel* at the prayer of *Moses.* The Righteous keep off God's Judgments, as these places shew, *Job* 22. 30. *Prov.* 29. 8. *Jer.* 5. 1. *Ezek.* 22. 30, 31. Had there been but ten righteous persons in *Sodom*, it had not been destroyed, *Gen.* 18. 32. And God tells us he would not destroy it, till righteous *Lot* was gone forth, *Gen.* 19. 22. And God oft-times for the sake of the Righteous, removes Judgements inflicted, see *Psal.* 106. 23, 29, 30. so *Isa.* 65. 8. It is an extraordinary case when God will not spare for the sake of *Moses* and *Samuel*, Jer. 15. 1. so, when *Noah*, *Daniel* and *Job shall deliver but their own souls*, Ezek. 14. 14. The Tares are usually spared till the Harvest, for the Wheat's sake. A cursed *Cham* was preserved in the Ark with *Noah*, Gen. 7. 1. St. *Paul* saved the lives of all that sailed with him in the Ship, two hundred threescore and fifteen souls, see *Act.* 27. 22, 23, 24, 37 compared. Indeed the Righteous are Conduit-pipes of Blessings, the greatest Benefactors to the places where they live. See what *Jacob* saith to *Laban*, Gen. 30. 30. *It was little that thou hadst before I came, and it is now encreased to a multitude since my coming*; or, according to the Original, *at my feet.* Blessings are sent to every place where the Saints feet tread. So God blessed the *Egyptians* house for *Joseph's* sake, *Gen.* 39. 5. Wicked men are beholden to the Godly for their Lives, Liberties, Estates,

Χρηστὸς ἀνὴρ ἐστι κοινὸν ἀγαθόν.

eſtates, &c. In a word, the Righteous are the *Equites cataphracti, the Chariots and horſemen of Iſrael*, 2 King. 2. 12. They are the glory and ſafety of a Nation; they are inſtruments of doing much good by their purſes, prayers, counſels, reproofs, and good example: They, like Lamps, ſpend themſelves for the good of others; and when ſuch Lights are extinguiſhed by death, how can we chooſe (if we ſeriouſly conſider it) but be overcaſt with darkneſs and ſorrow. *Part* 1.

3. And laſtly, *The loſs of a good man is great, if we conſider that the death of good men bodes miſery.* It is a ſad ſymptom or prognoſtication of approaching Judgments. The people of *Rome* when they heard *Germanicus* was recovered of his ſickneſs, they ſang it about the ſtreets, *Salva Roma, ſalva Patria, ſalvus eſt Germanicus*: While that good man was *well*, they thought it could not be *ill* with them. And indeed a good man is σύλον καὶ ἔρεισμα τῆς ἐκκλησίας, as *Greg. Nazianzene* calls him, a crutch, prop, or pillar to ſupport the Church: when theſe pillars are taken away, the building or frame of outward proſperity continues not long: It is like *Sampſons* pulling down the pillars, whereupon enſued a great deſtruction, as you may read, *Judg.* 16. 29, 30. A man intending to break up Houſe, removes his goods; and truly God uſually removes his People (which are his *peculiar treaſure*, *Exod.* 19. 5.) either into ſome other place of the World, or out of the World, when he intends

Gregor. Nazianz. Orat. in laudem Patris.

Part 1. tends to leave a ſinful people naked, and deſtitute of defence and ſafety.

When *Noah* was houſed in the Arke, the ſtorm came, and the whole world (ſave ſome few with him) were buried in a watry winding-ſheet, *Gen. 7. When Lot entered into Zoar, the Sun was riſen upon the Earth*, Gen. 19. 23. *The Sun was riſen*, and the wicked *Sodomites* thought they ſhould have had a fair day on't, but it was preſently overclouded, and there followed a fearful ſhowre of fire and brimſtone, *verſ* 24. *Then* (when *Lot* was removed) *the Lord rained upon Sodom and Gomorrah, brimſtone and fire from the Lord out of heaven.*

After the death of good *Joſiah*, evil enſued upon *Iſrael*, 2 *King.* 22. 20. And this was a chief reaſon why *Jeremy* and others made ſuch ſad moan at the loſs of that good man, and ever after in their doleful Elegies made mention of his death, as you ſee they did, 2 *Chron.* 35. 25. After the death of St *Auſtin*, *Hippo* was ſack'd by the *Vandals*: when *Luther* was dead, then the civil wars broke out in *Germany*. So then, as the Prophet ſpeaks, *Iſa.* 57. 1. *The Righteous are taken away from the Evil to come.* And he there complains of a peoples ſtupidity, when they do not lay to heart the death of righteous and merciful men. We ſhould weep, if not for them, yet for our own ſakes, who may juſtly fear miſerys coming upon us: Yet we muſt not weep immoderately, or murmur at God's handy-work.

To this end, let us conſider,

1. Conſid.

1. Conſid. *God men muſt dye as well as others.* It is ſaid, *Gen.* 47. 29. *The time drew nigh that Iſrael muſt die.* The godly muſt of neceſſity dye one time or other. All the Patriarchs and godly Prophets are dead, *Zach.* 1. 5. *John* 8. 52. The Apoſtles and Miniſters are *Earthen veſſels*, 2 Cor. 4. 7. like thoſe Pitchers of *Gideon*, *Judg.* 7. they are *Earthen pitchers*, and have *a Lamp in them: they are choſen Veſſels to bear the name of Chriſt*, to witneſs to his truth, *Acts* 9. 15. but earthen pitchers ſtill, and muſt ſhortly be broken by death. We are all made of the ſame clay, *Iſa.* 64. 8. And as rich gilding upon an earthen pot keeps it not from breaking, no more doth righteouſneſs (the rich workmanſhip of God's bleſſed Spirit, *Epheſ.* 2. 10.) preſerve any man from mouldring to duſt. *Moſes*, *Joſhua*, *David*, *Job*, *Daniel*, &c. are dead and gone. *Dorcas, that woman full of God works and almſdeeds which ſhe did, fell ſick and died*, *Acts* 9. 36, 37. Holineſs is no armour of proof to keep off the dart of Death. *The ſhield of faith and breſt-plate of righteouſneſs, which are able to reſiſt the fiery darts of Satan*, Epheſ. 6. 16. yet are not able to defend a man from the dart of Death. The beſt perſons are not perſons priviledged from the arreſt of Death, that ſurly Sergeant. Part 1.

2. Conſid. *God can raiſe up other good men in their ſtead.* A *Phœnix* may ariſe out of the aſhes. There may hopeful branches come in their ſtead.

——Uno avulſo non deficit alter,
Aureus, & ſimili frondeſcit virga metallo.
Virgil.

Part 1. See 2 Epiſt. of *John* 1ſt & 4th *verſes* compared, That *Elect Lady*, that worthy Matron, honoured for her wealth and liberality to the poor, had Children conſtantly profeſſing the true Religion, and living according to it, who might ſucceed her in works of charity and piety.

Buxtorf. flor. Heb. p. 204. The *Jews* have a ſaying, *Quando occidit Sol (vir illuſtris & utilis) oritur Sol: (viz. alius ſimilis ipſi.)* That never doth there die any illuſtrious man, but there is another born as bright on the ſame day. To which they accommodate that place, *Eccleſ.* 1. 5. Nay they obſerve further, that he makes ſome Star or other ariſe before the Sun be ſet; as *Joſhua* began to ſhine before *Moſes* his light was darkned. And before *Joſhua* went to bed, *Othniel* the Son of *Kenaz* was riſen up to judge. *Eli* was not gathered to his fathers before *Samuel* appeared to be a moſt hopeful youth; and among the other ſex they alſo note, that *Sarah* was not taken away till *Rebeccah* was ready to come in her ſtead. Furthermore we find in Scripture, how *Eliſha* ſucceeded *Elijah*; *Eleazer*, *Aaron*; *Haggai* and *Zechary* ſupplyed the loſs of *Daniel* and Chriſt aroſe in *John Baptiſts* ſtead: And hopeful *Timothy*, in the room of *Paul* the aged. Conſider then that others as good and uſeful in their generations may ſucceed in their ſtead.

See Mr. *Patricks* Serm. on *Pſa.* 90. 12.

3. Laſtly conſid. *The happineſs that a good man is eſtated in at death.* The righteous like Stars, though they ſet in one place, yet they riſe in another. Theſe trees of righteouſneſs are tranſlated

translated into the Cœleſtial Paradiſe, ſo that though they be not with us, yet they are with God. If we truly love them, we cannot but congratulate their feaſts of joy, their rivers of pleaſures, their palms of victory, their robes of majeſty, their crown of glory. *O vita vitalis, vita ſempiterna, & ſempiterne beata, ubi gaudium ſine mœrore, requies ſine labore, ſanitas ſine languore, opes ſine amiſſione, perpetuitas ſine corruptione.* In heaven there is life indeed, an eternal bleſſed life, where there is joy without ſorrow, reſt without labour, health without ſickneſs, riches without loſs, everlaſtingneſs without corruption. Even *Balaam* ſaw the happy condition of ſuch as dye in the Lord, which made him cry out, *Let me dye the death of the Righteous, and let my laſt end be like his*, Numb. 23. 10. Let us not then weep immoderately for thoſe from whoſe eyes God hath wiped away all tears. Let us rejoyce in their joy, as we are commanded, *Rom.* 12. 15. and not weep as though we envied their happineſs. Indeed we have great loſs when good men are taken away: but let us not look altogether upon our loſs, but likewiſe on their gain, and let the one at leaſt counterballance the other. Part 1.

Dr. *Stuarts Catechol. Divin.* pag. 158. *Aug. Manuals* c. 7 de gaudio.

14. And laſt Apology anſwered.

14th Apology anſwered.

Another cryes out, *This Friend or Relation of mine lived an openly profane wretch, and he died without any ſhew of penitential ſorrow: As he lived ſottiſhly, (ſo for ought I could ſee) he died ſecurely. I fear he is a damned creature, and this troubles me.*

Part 1. *Anſw.* This complaint uſually Parents take up over their wicked Children: And if Parents have the leaſt ſpark of grace, or true love to their Children, they cannot chuſe but grieve to ſee their Children cut off in their wicked courſes; Sad it is to conſider that their Children ſhould be companions with Divels, that their own fleſh and blood ſhould be fuel for the fire of Hell. Indeed this is juſt matter of humility, but not of diſcontented ſullenneſs: mourn under it you may, but you muſt not mourn immoderately, or murmur through diſcontent.

To this end let Parents conſider;

1. Conſid. *Many of Gods dear Servants have had wicked Children.* Our firſt Parents *Adam* and *Eve* (as Divines generally obſerve) had laid hold on that promiſe, *Gen.* 3. 15. and were renewed by faith and repentance, yet they had a very wicked Son, their firſt-born *Cain* was an hypocrite and a murderer, *Gen.* 4. So *Noah, a juſt man and upright in his generation, and one that walked with God,* Gen. 6. 9. had a curſed *Cham.* Gen. 9. 22. *Abraham,* whom God boaſts of, *Gen.* 18. 19. had a perſecuting *Iſhmael, Gen.* 16. 12. *Gal.* 4. 19. *Iſaac*, a good man, had *Eſau* a *prophane* wretch, *Heb.* 12. 16. *Jacob,* who *wreſtled with God* in prayer, and *prevailed, Gen.* 32. 28. had *Simeon* and *Levi* as well as *Joſeph* and *Benjamin. Samuel,* one devoted to the Lord, when he *was old, made his ſons Judges over Iſrael, but they walked not in his wayes, but turned aſide after lucre.* 1 Sam. 8. 3. *David,* a man

man after Gods own heart, had not only *Salomon* that was beloved of God, but likewise incestuous *Amnon*, ambitious *Absalom*, and treacherous *Adonijah*, 1 *King.* 1, 5. *Josiah*, that good King, left wicked sons behind him, *Jehoahaz*, 2 *King* 23. 30, 31, 32, and *Jehoiakim*, *vers.* 34, 36, 37. so *Jer.* 22. 18. Many more examples might be brought out of Scripture to prove this; but in a point so clear, and known to be too true by daily experience, let these suffice. Be content then thy case is not singular.

Solamen miseris socios habuisse doloris.

2. Consid. *Gods servants have been patient when God hath before their eyes cut off their children in their wickedness.* When *Nadab* and *Abihu* offered strange fire before the Lord, by fire from the Lord as with lightning they were destroyed, *Levit.* 10. 1, 2. And how doth their Father take it? See *vers.* 3. *Aaron held his peace*, either because his grief was so great, as that he could not vent himself in answerable expressions; *Curæ leves loquuntur, ingentes stupent*; or rather, *he held his peace*, being convinced of the justice of divine vengeance, for *Moses* had said to *Aaron*, *This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the People I will be glorified.* So old *Eli's* sons were sons of *Belial*, *they knew not the Lord*, 1 Sam. 2. 12. though indeed being educated by their godly Father, they had a notional knowledge of God and his Laws, yet they

Part 1. had not a ſpiritual, practical, ſaving knowledge: You may read of their wickedneſs, and how God threatned to cut off *Eli's* poſterity, *Samuel* tells him this ſad news, 1 *Sam.* 3. 11, 12. What ſaith *Eli*, *verſ.* 18. *It is the Lord, let him do what ſeems him good.* *Job's* Children were no better than they ſhould be, they uſed to feaſt much, and *Job* was afraid leſt they ſhould ſin much at ſuch a time, *Job.* 1. 5. he feared leſt at ſuch a time of feaſting, they ſhould offend God (as we are apt ſo to do) by exceſſive mirth, immodeſt geſtures, luxury, intemperance, forgetfulneſs of the poor, *&c.* or by having irreverent thoughts of God: and at a feaſt his Children were ſuddenly ſwept away by a great wind in the midſt of their jolity, *verſ.* 18. 19. Yet ſee *Jobs* patient carriage, *verſ.* 20, 21, 22. *He charged not God fooliſhly*, but thought well of him and his providence, notwithſtanding the manifold miſeries that befel him.

3. Conſid. *Weeping, though never ſo exceſſive, cannot recall them, either from the gates of death or hell.* Inceſtuous *Amnon* being ſlain when drunk, 2 *Sam.* 13. 28. *David* bewailed him for a great while together, *verſ.* 37, 38, 39. but as you may there read, *David* at laſt ceaſed mourning, becauſe it would not fetch him again. He *was comforted concerning Amnon ſeeing he was dead.*

4. Conſid. *God is glorified even in the deſtruction of the wicked*, Prov. 16. 4. *The Lord hath made all things for himſelf; yea, even the wick-*

wicked for the day of evil. So *Job* 21. 30. God got himself glory by wicked *Pharaoh*, *Exod.* 9. 16. So *Exod.* 14. 4, 17. *Moses* told *Aaron*, even now mentioned, that *God would be glorified*, and this made *Aaron* hold his peace, when his sons were cut off in their act of sin, *Levit.* 10. 3. See *Rom.* 9. 21, 22, 23. Part 1.

5. Consid. *If thy Child had lived longer, he might have been a greater grief and burthen to thee.* He might with the *Prodigal* have spent thy substance *in riotous living*, Luke 15. 13, 30. and so he would have brought shame to thee: for *he that is a companion of riotous men shameth his Father*, Pro. 28. 7. Yea thy whole family might have fared the worse for him; he might have taken such courses as would have brought him to the gallows, which would have been a greater shame and grief to thee; nay farther yet, if he had lived longer, he might have gone about to take away thy life; from all which frights, fear and shame, God by cutting him off hath delivered thee. It was sure a great weakness in *David* so pathetically to lament the death of *Absalom*, 2 *Sam.* 18. 33. who went about to take away his life, 2 *Sam.* 16. 11. and was a continual grief and vexation to him.

6. Consid. *If he had lived longer, he would have multiplied his sin here, and sorrow hereafter.* Impenitent wretches, (as it is said of the *Crocodile, quàm diu vivit crescit*) daily add something to their stature in sin, *Job* 36. 13. *The hypocrites* (or, as it is in the Orig. *Prophane men*)

Part 1. men) *in heart heap up wrath.* So Isa. 1. 5. *Why should ye be smitten any more? ye will revolt more and more.* Jer. 9. 3. *They proceed from evil to evil, and they know not me, saith the Lord.* 2 Tim. 3. 13. *Evil men, and Seducers shall wax worse and worse.* It was a sad curse wherewith *David* did imprecate some of God's implacable enemies, Psal. 69. 27. *Add iniquity unto their iniquity*; *q. d.* Give them over to a Reprobate sense, as a punishment of their incorrigibleness, that so they may encrease their sin here, and sorrow hereafter. Such as these do *treasure up wrath against the day of wrath*, Rom. 2. 5. They do θησαυριζειν, heap up wrath in manner of a treasure, which you know encreaseth by daily addition. *Forbearance* (we say) *is no acquittance.* God suffers some to run their race to the utmost length, as the *Amorites* were suffered to make up the full measure of their offences to the full, *Gen.* 15. 16. He lets some *wicked men live, become old, &c.* Job 21. 7. but it is for their greater punishment at last. For God will more severely punish these. Psal. 50. 21. *These things hast thou done, and I kept silence; thou thoughtest* (saith God to the impenitent wicked wretch) *that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes. Confusion* will cover that mans face, whose sins God sets in order before his eyes. *Lasa patientia sit furor*: The longer the hand is in lifting up when it strikes, the greater will the blow be when it falls. The Water-course the longer it is stopped, the more violently it breaks forth. *The Justice of God* (as one saith) *whilst dormant*

dormant, is creſcent, and though couchant will be *rampant.* Pſal. 50. 22. *Conſider this, ye that forget God, leſt I tear you in pieces,* (ſaith God) *and there be none to deliver you.* Well then, conſider, if thy Child had lived longer, it might have been worſe for him. Part 1.

7. And laſtly, conſider, *If he be damned, who can help it?* Religion cannot be conveyed to Children, as Houſe and Lands, *&c.* it deſcends not from Father to Son, *John* 1. 12, 13. What the Apoſtle ſpeaks of Miniſters, may be here applied, 1*Cor.* 3. 6, 7. *Paul may plant, Apollos water, but God gives the increaſe: ſo then, neither is he that planteth any thing, neither he that watereth, but God that giveth the encreaſe.* The Husbandman may plant and ſow, yet he cannot bring down the early and latter rain, to bring ſeed to perfection. So Parents may inſtruct, reprove, exhort, correct, pray for Children, and go before them by good example, but it is God that muſt reform them; It is *God that quickneth* ſuch as are *dead in treſpaſſes and ſins,* as we are all by nature, *Eph.* 2. 1, 2, 3, 5. Regeneration is *Creation-work,* v. 10. which is only proper to God. A Parent can but ſhew the way wherein a Child ſhould walk; It is God that muſt *draw* him that way, *Cant.* 1. 4. *John* 6. 44. It is God that *delivers from the power of darkneſs, and tranſlates us into the Kingdom of his dear Son,* Col. 1. 13. It is he that effectually *calls us out of darkneſs into his marvelous Light,* 1 Pet. 2. 9. It is God that gives *Faith,* Phil. 1. 29. Epheſ. 2. 8. He gives

Repentance

Part 1. *Repentance*, Act. 5. 31. 2 *Tim.* 2. 25. He *ſanctifies* us, Jude 1. He *ſaves us*, Eph. 2. 5, 8. Rom. 8. 30. Well then, if we have done our duty, and yet fail of our end and deſire, (*viz.*) the converſion of our Children, or any other Friends and Relations, let us reſt contented, aſſuring our ſelves, 1 *Cor.* 3. 8. *Every one ſhall receive his own reward according to his own labour*; not according to our ſucceſs, but according to our labour: We may ſay, *Liberavimus animas*, we have *freed our ſouls* from the guilt we might have contracted through negligence, (*Ezek.* 3, 18, 19, 20, 21) And ſo the Will of the Lord be done. Why ſhould we vex our ſelves for what we cannot redreſs? Arch-biſhop *Abbot* ſaith well to this purpoſe, *If God according to his unſearchable purpoſe, after we have done our duties, leave our Friends in darkneſs, let us admire God's Juſtice towards them, and his Favour to us; ſtand amazed at the one, and kindly imbrace the other, but be patient in both. We may not take upon us to be more pitiful to our friends, than God who is perfect Pity; Let us in humility ſigh and groan for them, and be thankfull for our ſelves, but let there be no anger, no diſpleaſure.*

Lect. 24. on *Jonah* 4. 1. 157, 158.

To ſhut up this: We reade *Exod.* 14. 31. That when the Egyptians were overwhelmed in the Cataracts of God's diſpleaſure, *The People feared the Lord.* And when *Ananias* and *Sapphira* were ſuddenly ſtruck dead for their hypocriſie, it is ſaid, Act. 5. 11. *Great fear came upon all the Church, and upon as many as heard theſe things.* So let the death of thy Relation, cut off in his wickedneſs, work a fear in thee, and turn

thy

thy ſorrow for him into ſorrow for thine own ſelf, and manifold ſins, leſt thou come alſo into *the place of torment.* Part 1.

CHAP. IV.

Containing ſome Practical Directions to prevent immoderate Weeping.

WHat I have delivered in former Chapters may ſuffice by way of conſideration; I ſhall now Direct to ſomething by way of Practice to prevent exceſſive grief at death of friends. I pray you obſerve theſe 8 Directions and put them into ſpeedy practice.

1. Direct. *Accuſtome thy ſelf to bear leſſer afflictions which you may daily meet with.*

There is ſcarce a day paſſeth over our heads but God doth try our patience in one kind or other. *Job* 5. 7. *Man is born to trouble as the ſparks fly upward.* Prov. 27. 1. *Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth.* Every day, like a big-bellied woman, is with child of ſomewhat, and we know not before-hand what trouble it may produce, whether great or ſmall, but *Mat.* 6. 34. *Sufficient to the day is the evil thereof. q. d.* Every day may bring enough grief and vexation with it, do not

Part 1. not by diſtracting care antedate the evil of it, or add ſorrow to it. A Diſciple of Chriſt muſt *take up his croſs daily*, Luke 9. 23. If we daily bear leſſer afflictions patiently, we may be inabled to bear ſtronger tryals. St. *Paul* by inuring himſelf to bear leſſer croſſes which he daily met with he could in time bear the greateſt that God did lay upon him. *Phil.* 4. 11. *I have learnt in what ever ſtate I am, therewith to be content.* Nay, he makes a *light* matter of all afflictions, 2 *Cor.* 4. 17. The Prophet tells us, *Lam.* 3. 27. *It is good for a man that he bear the yoke in his youth.* Much good comes by a timely bearing the croſs: It will make a man ſuffer willingly, *v.* 28. *He ſits alone and keeps ſilence, becauſe he hath born it upon him.* It will make a man ſuffer humbly, *ver.* 29. *He putteth his mouth in the duſt*: It will make him ſuffer willingly, *verſ.* 30. *He gives his cheek to him that ſmiteth him.* *Milo* could carry a Bull, being uſed to carry it daily when it was a Calf; by daily bearing leſſer troubles you may be enabled for greater tryals. But if you ſink under light burthens, what will you do when great ones come?

2. Direct. *Expect ſuch loſſes before hand.*

It is reported of *Anaxagoras*, (and ſome report the like of *Xenophon*) that he was not much troubled at the death of his ſon, for ſaid he *Me homini me genuiſſe mortalem*, I lookt upon him as a mortal man. Troubles that come of a ſudden, and unexpected, are moſt troubleſome, becauſe they

they find unprepared to bear them. An heavy burthen cast on a mans shoulders unawares, startles him, sinks him, and makes him cry out, because he thought not of it, and so was not prepared to bear it. Weigh then such burthens in your thoughts aforehand. *Part* 1.

Qui sua metitur pondera ferre queat.
Spinx Philosophica. p. 635.

Look upon Friends and Relations, standing like *Nebuchadnezzars Image, on feet of clay*, frail and mortal, and that death ere long will separate betwixt deerest friends, *Ruth* 1. 17. Expect the worst that may befall thee. Make account the *time* we live here is *short*: Man and Wife and such like Relations must shortly part, and then when this divorce comes, you'l *weep* as *if you wept not*, 1 Cor. 7. 29, 30, 31. so moderate will you be in weeping.

3. Direct. *Set not your affection too much upon any Relation.*

The more we love any thing, the more loath we are to leave it. *Isidore* saith, *Cum gravi dolore amittuntur quæ cum magno amore habentur.* Inordinate affection causeth extraordinary affliction, according to that of the Poet, *Isodor. de sum. bonor.*

Quem res plus nimio delectavere secundæ
Mutatæ quatient, si quid mirabere pones
Invitus, —— Horat. Epist. 10. lib. 1.

If

Part 1. If we love and rejoyce too much in Relations whilſt we have them, we ſhall grieve too much when we loſe them. How impatiently did *Jacob* take the ſuppoſed death of *Joſeph*, you may read *Gen.* 37. 33, 34, 35. There was ſuch a vain of grief opened as could not be ſtenched, and the reaſon was (if any reaſon can be given for it) *He loved him more then the reſt of his Children, verſ.* 3. So he is impatient of *Benjamins* going out of his ſight, *Gen.* 42. 38. and all was becauſe he loved him ſo dearly, *Gen.* 44. 20. *Jonah* overjoyed in his Gourd whilſt he had it, *Jonah* 4. 6. But when the next morning God withered his Gourd, *verſ.* 7. he takes it ſo impatiently that he wiſheth his own death, *verſ.* 8. 9. We find *Judg.* 18. 24. *Micah* was ſore troubled when his Idol-Gods were taken away; Many make Idols of their Children and Relations (poor Idol-Gods that cannot defend themſelves from death) and when they are taken away, they are ſore troubled, ready to weep themſelves into their Graves with them, whom they too much affected.

4. Direct. *Labour to clear up your intereſt in God.*

Make him your friend, who will be *light to you when you ſit in darkneſs*, Mic. 7. 8. and *comfort you under any trouble*, 2 Cor. 1. 4, 5, 6. Such an one that hath an intereſt in God may ſay in midſt of trouble, *Pſal.* 116. 7. *Return to thy reſt O my ſoul.* God is indeed the ſouls only *reſting-place*, Jer. 50. 6. God is *Centrum quietativum animæ. Jehovah* is compounded of quieſcent

cent letters (שוא, *Literæ quieſcentes*) to ſhew there is no true reſt but in him. And in him there is reſt. As *Noah* was ſafe in the Ark, whilſt toſs'd with tempeſts. Make then but God thy Friend, and thou maiſt with *Noah*'s Dove have recourſe to the Ark, and find reſt there, when flouds of miſeries are abroad. We read, *Mat.* 8. 26. Chriſt rebuked the Winds and Waves, ſo that there was a great calm. In him we may have peace in the midſt of worldly troubles, John 16. 33. *Tranquillus Deus tranquillat omnia.* If God give comfort, who or what can create trouble, *Job* 34. 29? Indeed it is a ſad caſe when we are without our Friends and God too: But if we have made our peace with God, whatever ſtorms come, we know where to caſt Anchor and put in for Harbour. See *Pſal.* 46. 1 2, 3. *God is our refuge and ſtrength, a very preſent help in trouble: Therefore will we not fear, though the Earth be removed: and though the Mountains be carried into the midſt of the Sea. Though the waters thereof roar, and be troubled, though the Mountains ſhake with the ſwelling thereof. Selah.*

Part 1.

We find, 1 *Sam.* 30. beginning of that chapter, *David* was greatly diſtreſſed, *Ziglag* was burnt, his two Wives amongſt others taken captives, and the People (looking upon *David* as the chief cauſe of all their loſs and miſery) ſpoke of ſtoning him: But *David* (v. 6.) *encouraged himſelf in the Lord his God.* God being *his God*, he chears up: And no wonder, for all that is in God, is for that man's good that hath an intereſt in him: and if this will not ſatisfie, I

Part 1. know not what can. Wherefore, as it is *Job* 22.21. *Acquaint now thy self with him, and be at peace, thereby much good shall come unto thee.*

5. Direct. *Acquaint thy self with the Word of God.*

The two Testaments are two breasts of Christian Consolation. The Word of God is more *precious than Gold, sweeter than Honey*, Psal. 19. 10. & 119. 72. It quickens and comforts the soul, as you may read, *Psal.* 119. 25, 50, 54, 81, 82, 92, 111 verses. so *Rom.* 15. 4. the Apostle mentions *the comfort of the Scriptures.* Especially hoord up, or have in readiness Scripture-promises, which are as so many clusters of sweet Grapes growing on the Vine *CHRIST*, (*John* 15. 1. 2 *Cor.* 1. 20.) and Faith presseth out of them the Wine of Consolation.

What the Jews write fallly of their Manna, that it had *omne delectamentum* and was suiting to every mans palate: we may most truly say of the Promises of the Word, that they are very sweet, and suitable to Christians in every condition; that such as are heirs of them, may have a *strong consolation* Heb. 6. 16, 17, 18. As bladders, they keep Christians from sinking, when cast on the waters of affliction.

The Cloud of Calamity can never be so great and spreading, so black and dismal, but they (whom the Spirit of God perswades of an interest in the Promises) may see some Sunshine through it. Well then, read plentifully the Word of God, *Let it dwell richly amongst you*, *Col.* 3. 16. especially have recourse to Scripture-promises

promiſes (ſuch as I have before-mentioned *pag.* 89, 90.) and from thence, as the Bee gathers Honey from ſeveral flowers, ſo you may diſtill the ſweet Spirits and Quinteſſence of Chriſtian-Conſolation. *Part* 1.

6. Direct. *Be much in the exerciſe of Faith.*

A Ship reſteth quiet when Anchor is caſt, notwithſtanding the winds and waves that beat againſt it. So a Chriſtian being anchor'd on God by Faith, is at reſt amidſt the manifold afflictions he meets with. *Abraham*, *Job*, *David*, and ſuch like Scripture-Worthies that lived much in the exerciſe of Faith, could undergo patiently great tryals. *Peter* ſunk not, before his Faith began to ſink, *Mat.* 14. 31. One that is *rooted and built up in Chriſt, and eſtabliſhed in the faith*, as that expreſſion is *Col.* 2. 7. ſuch a one, I ſay, is not eaſily overturned and unſetled, but is like that *Houſe built upon a Rock, and the rain deſcended, and the floods came, and the winds blew, and beat upon that Houſe, and it fell not, for it was founded upon a Rock*, Mat. 7. 24, 25. True Faith puts to flight vain fears and needleſs troubles. Joh. 14. 1. *Let not your heart be troubled: ye believe in God, believe alſo in me.* It is not a little that can diſquiet a ſtrong Chriſtian that lives in the exerciſe of Faith.

7. Direct. *Study the Art of Self-denyal.*

That man that hath learnt to deny himſelf, is likelieſt to bear his croſs; according to that of our Saviour, Mat. 16. 24. *If any man will come after me, let him deny himſelf, and take up his*

Part 1. croſs. Take heed of ſelf-reaſonings, of conferring with fleſh and blood, that cannot away with trouble, *Gal.* 1. 16. Take heed of ſelf-will: get your will melted into the very will of God. Croſſes can be no croſſes to that man that ſubmits his will to the will of God.

V 8th and laſt Direction. *Pray to God to give you Patience.*

* Dr. *Abbot* on *Jonah* 4. 2. Lect 25. P. 522.

A very worthy * Divine (whom I have often quoted upon occaſion) ſaith, *If there be any thing which may appeaſe ſorrow, and eaſe the grieved heart, oppreſſed with the feeling of temporal occurrents, or wounded with the want of ſpiritual conſolations, it is to have recourſe to the Throne of Grace, and there with watred eyes, and cheeks bedewed with tears, to lay open thoſe grievances which breed ſorrow unto us.* And again he ſaith, *The burthen of affliction is beſt ſupported with this firm underlyer of Prayer.* See what Chriſt ſaith, John 16. 24. *Ask and ye ſhall receive, that your joy may be full:* And the Apoſtle preſcribeth inſtant continuance in prayer, as a means to make us patient in tribulation, *Rom.* 12. 12. So *Phil.* 4. 6, 7. *Be careful for nothing, but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the Peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.* God is ſtiled *the God of all Comfort*, 2 Cor. 1. 3. *The God of all Grace*, 1 Pet. 5. 10. *from whom comes every good and perfect gift*, Jam. 1. 17. and in particular he is called *the God of Patience*, Rom. 15. 5.

15.5. Therefore go to him *whose grace is ſufficient for you*, and *whose ſtrength is made perfect in weakneſs*, 2 Cor. 12.9. pray him to put under his *everlaſting Arms*, Deut. 33. 27. and plead that promiſe in prayer, *Iſa.* 41. 10. *Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea, I will uphold thee with the right-hand of my Righteouſneſs.* God there promiſeth to ſtrengthen, to help, to uphold (not with either hand, but) with the right-hand, which is the ſtronger hand of the two: *Manum fortior eſt dextra.* If God put under his helping-hand, you may bear any burden he layeth upon you. Part 1.

Multorum manibus grande levatur onus.

St. *Paul* tells us, *Phil.* 4. 11. *I have learned in whatſoever ſtate I am, therewith to be content.* How came he to learn this hard leſſon? Why, Chriſt was his Teacher and Aſſiſtant, Ver. 13. *I can do all things* (ſaith he) *through Chriſt which ſtrengtheneth me.* O then, pray for patience, and get others too to pray for thee. The more company, the more cry, and the likelier to prevail, *Mat.* 18. 20. Joyning of hands in prayer makes us ſtand the ſurer. St. *Paul* prayes for the *Coloſſians*, that they *might be ſtrengthened with all might, according to his glorious Power, unto all patience and long-ſuffering with joyfulneſs*, *Col.* 1. 9,11 compared. I know there is a kind of baſtard counterfeit patience, *which* (as one ſaith) *ariſeth from the natural conſtitution, whereby the heat not abounding too much, the man is*

Part 1. *not ſo prone as ſome others, to choler and diſcontent, but uſeth his reaſon in ordering of himſelf, and bears what he cannot avoid:* but this is but *εἰκὼν τῆς ὑπομονῆς, the ſhadow and picture of true patience,* which indeed is *an herb of Grace,* not growing in Natures Garden; or, if you will, it is a Slip taken from *the Tree of Life,* and planted in the Soul by the finger of God, it is of an heavenly extract or deſcent, from God as well as Faith, *Phil.*1.29. Men naturally meek (good natures, as we call them) may bear a little, but not enough, nor in a right manner, nor to right ends, without the ſupernatural work of patience: The Apoſtle placeth it amongſt the *fruits of the Spirit,* Gal.5.22,23. Well then, *If any man be afflicted, let him pray,* Jam. 5.13. Let him (under loſs of Friends, or any other Affliction) lay open his ſad condition before God in prayer, as a man opens his mind to his Friend; So did *Hannah,* 1 Sam.1.12. and then with her (*ver.* 18.) he may in time *come from prayer,* and his *countenance no be more ſad.*

The End of the Firſt Part.

Deo gratias.

A Funeral Handkerchief.

The Second Part.

Containing ſeverall Uſes which we ought to make of the Death of Friends.

By *Thomas Alleſtree*, M. A. Rector of *Aſhow* in the County of *Warwick*.

Παθήματα, μαθήματα.
Nocumenta, documenta.

Hear the Rod, and who hath appointed it, Mic. 6. 9.

So teach us to number our dayes, that we may apply our hearts unto wiſdom. Pſal. 90. 12.

LONDON,
Printed for the Author, *Anno Dom.* 1671.

To that Worthy Gentleman, and my much esteemed Kinsman,

Mr. *William Allestree*,

Living in *Darby*;

Grace and Peace be multiplied.

Dear Sir,

Divine Providence hath deprived you of many dear Friends and Relations, amongst others he hath taken away your Religious Parents, and lately your dear * *Wife, the choicest under heaven of all your outward Possessions and Delights, made*

* Mrs. Frances Lorymore

made nearer unto you by Marriage than either Father or Mother. I call her one of Gods Jewels (ſuch there are Mal. 3. 17.*) ſhe was little of ſtature, but of great worth: She was a* Great Fortune, *but, which is more conſiderable, ſhe was an* huge good *perſon.* She was a conſtant frequenter of the Ordinances, a ſtrict obſerver of the Sabbath; her Family-devotion was great, and her ſecret ejaculations fervent and conſtant. She was meek, modeſt, chaſte, courteous, charitable, patient, humble, &c. *Theſe and the like Virtues came ſtreaming into her Soul from the Fountain of Divine Grace. She was no ſcoffing* Michal, *nor you a churliſh* Nabal: *The onely ſtrife betwixt you was this, which ſhould ſhew moſt dearneſs and tenderneſs; ſo pleaſing was your deportment each to other, that one would think, one Soul animated two Bodyes. You did never grieve her Spirit but by your exceſſive grief to ſee her in that extreamity of* * *pain; which, with greateſt care you could not remedy, and with admirable patience and Chriſtian courage ſhe chearfully underwent.*

She dyed in childbed.

went. She was not afraid of Death. Though ſhe loved her Husband as dearly as any Chriſtian ought to do, yet ſhe loved him much leſs than her Saviour, and ſhe knew that Death would bring her to an happy ſight of him; and I doubt not but ſhe is with him whom her ſoul longed for.

What remains, ſweet Sir, but that you look upon your ſelf, at leaſt as half dead, and become a moſt ſerious and mortified man. I know when God firſt ſnatched this precious Jewel out of your boſom, you were ſadly affected with your loſs (indeed her Funerals were celebrated with great ſolemnity, with many a weeping eye and ſorrowful heart) let not ſenſual delights make you to forget it. Labour to get good by this affliction: Let her Memory be ſtill pretious with you, not for adoration (leave that foppery to the Papiſts) but for imitation.

And that you may make a right uſe of this, and ſuch like loſſes, which have and may ſtill befal you, let me entreat you to peruſe this follow-

following Treatise, to which I take the boldness to prefix your Name, to testify my thankfulness for former Favours, and to declare to the world, That I am

SIR,

Yours unfainedly,

Ashow,
March 3d,
1670. *T. Allestree.*

A Fune-

A Funeral Handkerchief.

CHAP. I.

Containing ſeveral Uſes which we ought to make of the Death of Friends.

Aint *Auſtin* cryed out againſt ſome who did not profit by afflictions, *Perdidiſtis utilitatem calamitatis:* Ye have loſt the benefit of your affliction. *Auguſt. de Civit. Dei lib. 2 cap. 33.*

Chriſtians ſhould improve croſs Providences to their ſpiritual advantage. Sad it is when (as *Salvian* complains, *Curâ ipſâ deteriores fumus*) we are made worſe by that which ſhould make us better. It is with Spiritual as with bodily Phyſick, if it makes us not better, it leaves us worſe than we were before. *Salvian lib. 7. de Gub. Dei p. 231.*

I ſhall therefore, Courteous Reader, for thy ſpiri-

Part 2. ſpiritual benefit, ſhew thee what Uſe ought to be made of the Death of Friends; which diſcourſe, like the *Wine* in the Goſpel, *John* 2. 10. though it come now at laſt, yet through God's bleſſing may be beſt of all. And here my Prayer is, *That my Doctrine may drop as the Rain, my Speech diſtil as the Dew, as the ſmall Rain upon the tender Herb, and as the Showers upon the Graſs*, Deut. 32. 2.

Now if you would make a right Uſe and ſpiritual improvement of the Death of Friends and Relations, you muſt

Uſe 1. 1. *Eye the hand of God in ſuch loſſes.*

God's Providence reacheth to all worldly occurrences. Not a Sparrow falls to the ground, nor an Hair from our Heads, without the will of our heavenly Father, *Mat.* 10. 29. 30. *Of him, and through him, and to him are all things, to whom be glory for ever, Amen.* Rom. 11. 36. *God worketh all things after the Counſel of his own will*, Epheſ. 1. 11. There is no evil befalls us but God hath a hand in it. *Amos* 3. 6. *Shall there be evil in a City* (he ſpeaks of *malum culpæ*, of the evil of puniſhment) *and the Lord hath not done it?* God is the appointer of the Rod, as the Prophet *Micah* tells us, *Mic.* 6. 9. In particular, *God hath an hand in loſs of Friends*, as I ſhewed at large in the former Treatiſe; and therefore under ſuch loſſes, look up to God, and give him the glory of all. The Pſalmiſt, *Pſal.* 28. 5. there threatens with deſtruction all ſuch as *regard not the works of the Lord, nor the*

the operation of his hands. So *Isa.* 26. 11. *Lord* (ſaith the Prophet) *when thine hand is lifted up, they will not ſee: but they ſhall ſee, and be aſhamed*——. It is a moſt grievous ſin, when people do (like the Dog) ſnap at the ſtone, forgetting the hand of him that ſent it. It is a belying of God ſo to eye ſecond cauſes, as to forget the firſt. Jer. 5. 12. *They have belyed the Lord, and ſaid, It is not he.* Let not therefore loſs of Friends be imputed to chance, or ſecondary cauſes, but to God the ſupream efficient: For, as *Eliphaz* ſaith, Job 5. 6. *Affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground.* He looks too low, that under loſs of Earthly-Friends looks lower than the Hand of Heaven. Part 2.

2. *Have good thoughts of God and his wayes, under ſuch loſſes.* Uſe 2.

Many at ſuch a time have hard thoughts of God, as though he dealt hardly with them, and ſtrange thoughts of his wayes, as though it was in vain to ſerve him. They have little mind to pray, read, hear the Word, *&c.* ſome refraining the Church, as though they had caſt off all care of Religion. *Satan*, who hath his devices to ruine ſouls, and rob them of ſpiritual comfort, is very buſie at ſuch a time to ſuggeſt, that God intends their ruine, endeavouring by this means to drive them to deſpair of God's mercies, and withal he tells them, It is in vain to ſerve God: Hence it is that many are ready to ſay (with that wicked King in a time of Famine) 2 *King.* 6. 33. *Behold, this evil is of the Lord,*

Part 2. *Lord, what ſhould I wait for the Lord any longer?* and, as they ſaid, *Mal.* 3. 14. *It is vain to ſerve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts?* Even *Job* that eminent Servant of God, lying under ſad afflictions, the ſaddeſt of which were the loſs of his Children; though you read, *Job* 1. 21. That *in all this*, or hitherto *Job ſinned not, nor charged God fooliſhly*; ſo the like you read, *Job* 2. 10. Yet afterwards when affliction did lodge with him, and he began to be wet to the skin, we find him uttering many unſavoury ſpeeches: In the third Chapter you find him curſing the day of his birth: And Chap. 6. ver. 8, 9. he wiſheth *God would deſtroy him, and cut him off*: And chapt. 16. 9. he ſaid, *God hated him*; and chap. 30. 21. he ſaid, *God was become cruel to him.* So *David* lying under much affliction whilſt the wicked proſpered, had much ado to keep his feet in the wayes of Godlineſs, *Pſal.* 73. 2. *As for me* (ſaid he) *my feet were almoſt gone, my ſteps had well-nigh ſlipt*: and ver. 13, 14, *Verily I have cleanſed my heart in vain, and waſhed my hands in innocency; for all the day long have I been plagued, and chaſtened every morning.* But though God's Children through the prevalency of temptation have ſpoken unbeſeeming things of God and his Ways, yet upon ſecond thoughts (which are ever † better) they have humbled themſelves for ſuch ſpeeches. So did *Job*, Job 42. 3, 6 compared. And the like did *David*, *Pſa.* 73. 22. he confeſſeth there, that in ſpeaking diſhonourably of God and his wayes, he had played

† *Secundæ cogitationes meliores.*

played the fool, and acted the part of a Beast rather than a Christian; and *ver.* 28. he concludes, *That it was good for him to draw near to God.* It is good for us under greatest losses to draw near to God, and to have good thoughts of him and his wayes: for, as *Azariah* said to *Asa*, *Judah*, and *Benjamin*, 2 Chron. 15. 2. *The Lord is with you while you be with him: And if ye seek him, he'l be found of you: but if you forsake him, he'l forsake you.* So Ezra 9. 22. *The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.* Heb. 10. 38. God's *Soul hath no pleasure in such as draw back*; they that draw back, do it to their perdition, *v.* 39. O then, part not with your Religion when you part with your Friends; neither have hard thoughts of God: Look upon him with Scripture-Spectacles, which represent him to be (as indeed he is) a most wise, just, holy, faithful, and merciful God. Even in his *terrible Acts* there is abundance of his *Goodness* and *Righteousness* appears, *Psal.* 145. 6, 7. His end and design is (as you heard in the former Treatise) to purge out sin, to implant holiness in thee, and so to fit thee for future happiness. Therefore let God *be exalted in his Judgments*, Isa. 5. 16. Sing a part in that Heavenly Hymn, *Rev.* 15. 3, 4. *Great and marvelous are thy Works, Lord God Almighty; just and true are thy wayes, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art holy.*—

Part 2.

Part 2.

Use 3.

3. *Labour to find out the particular sin that hath provoked God to deprive thee of such a Friend or Relation; and having found it, confess it, be deeply humbled for it, pray for pardon thereof, and be careful for the future to avoid it.*

This *Use* I shall divide into three parts, which I shall speak unto distinctly.

1. *Labour to find out the particular sin that hath provok'd God to deprive thee of such a Friend or Relation.* *Nos cœlestis iræ ignem accendimus, et excitamus incendia quibus ardeamus*, as *Salvian* speaks, We kindle the sparks of God's wrath, that burn up all our comforts. *Isa.* 50. 11. We are the cause of our own calamities, *Nos calamitatum nostrarum authores sumus. Ibid.* And he adds a little after, *A Deo punimur, sed ipsi facimus ut puniamur. Cum autem punire nos ipsi facimus, cui dubium est, quin ipsi nos nostris criminibus puniamus? quia quicunque dat causam qua punitur, ipse se punit.* Our sins procure our sorrows. That Cloud of Calamity that hangs black over our heads, and is rained down in Judgment upon us, was first raised by the ascending vapours of our sins. *Jer.* 2. 19. *Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.* — We find in a great tempest, the Heathens said every one to his fellow, *Come, and let us cast lots, that we may know for whose cause this evil is come upon us,*

Salvian lib. 8. de Gub. Dei p. 288.

Salv. *Ibid* pag 288, 229.

Jonah

Jonah 1.7. They concluded it was sin that caused that fearful tempest: so (as a worthy * Divine saith) if any cross befal us, let us straightway with fear and trembling examine our selves, and enter into our consciences, and sift them in sincerity as in the sight of God, what sin it is that plucks this cross upon us. God's People have enquired of the Lord by Prayer and deep Humiliation when disasters have befaln them, as you may read *Judg.* 20. 26. so 2 *Sam.* 21. 1. so *Jer.* 16. 10. & *Lam.* 3. 40. *Job* looked upon his sins as the procuring cause of all his miseries, Job 13. 23. *How many are mine iniquities and my sins? make me to know my transgression and my sin.* And before this he had said to God, Job 10. 2. *Shew me wherefore thou contendest with me.* When God takes away Relations he testifieth against you (as he did against *Naomi*, who had lost her husband and two sons, *Ruth* 1. 5, 21 compared) that something in your lives hath been displeasing to him. God oft-times visits the iniquity of the Fathers upon the Children, *Exod.* 20. 5. & 34. 7. 2 *Sam.* 12. 14. 1 *King.* 15. 29, 30. *Isa.* 14. 21. Parents may by their sins provoke God to bring upon their children a temporal, but not an eternal death: for, Ezek. 18. 20. *The soul that sinneth, it shall die.* Indeed all persons, as well Children as Parents, ow a death to God; if not by reason of actual, yet of original corruption that is in them; *Psa.* 51. 5. *Rom.* 5. 12. Yet God many times takes away Children and other Relations, not having an eye so much to their sins, as to the sins of parents and others, that provoke God to inflict a

Part 2.

* Dr. *Abbot* on *Jonah* 1. 5, 6. p. 77.

Part 2. penal evil. Well then, pray to the Lord to diſcover to thee thy ſin, which provoked him ſo ſoon to take away thy Friend. *Pſal.* 4. 4. *Commune with your own heart upon your bed, and be ſtill.* When others are a ſleeping, do you be a thinking what ſins you were guilty of, that might cauſe God to deprive you of ſuch a Relation. Search into God's Word, and ſee for what ſins God uſually puniſheth with loſs of Friends. Now God might take away thy Relation for ſuch ſins as theſe;

1. Thy ſin might be *undervaluing thy Friend.* May be thou didſt not prize him according to his worth, and now God will teach thee the worth of him by the want of him: You would not follow his good counſels, reproofs, example, *&c.* and therefore God might (becauſe you did not work by it) put out this burning and ſhining Light. It may be you dealt by him as the *Philiſtines* did by *Sampſon*, make ſport with him, and a laughing-ſtock of him, and therefore God took him away. Or,

2dly. Thy ſin might be *overvaluing thy Friend.* You might over-love him, too much rejoyce in him, or truſt in him too much. God breaks the Conduit-pipes when you forget the Fountain. *Guſtavus* the renowned King of *Sweden*, ſaid, *God would take him away, becauſe he was too much admired*; and his words were too true a prophecy. Indeed hopeful Children, godly Relations they are *Jewels*, Mal. 3. 17. but if you take them, and make a *golden calf* of them, and idolize them, God may juſtly break them to pouder, as *Moſes* dealt with the *golden Calf*, Exod. 32.

32. 3,4, 20 compared. So *Hezekiah* brake in pieces the brazen Serpent that *Moses* had made, when he saw the people give divine worship unto it, 2 *King.* 18. 4. When you make Idols of Friends and Relations, bestowing that love, joy, and delight upon them, which is due to God, he may justly break them to pieces. *Jonah* took more delight than he should have done in his refreshing *Gourd*, and that hand that sent it, sent a worm to destroy it. Fond Parents, like foolish Apes, kill their young ones with imbraces. Or, Part 2.

3dly. Thy sin might be *foolish indulgence*. *Eli* was too indulgent towards his Sons, 1 *Sam.* 3. 13. his Sons *made themselves vile, and he restrained them not*, or (according to the Original) frowned not upon them: he was too gentle in his reproofs and corrections, as you may see 1 *Sam.* 2. 22, *&c.* and God threatned that all *the encrease of his house should die in the flower of their age, and his two sons, Hophni and Phineas, should in one day die both of them*, ver. 33, 34. And accordingly it came to pass, 1 *Sam.* 4. 17. So *David* too fondly affected *Absolom*, and he lived to see him come to an untimely death. Or,

4thly. Thy sin might be *undutifulness to thy own Parents*. *Absalom* (even now mentioned) had once three sons, as you may read 2 *Sam.* 14. 27. but he lived to see them all buried, as you may gather from 2 *Sam.* 18. 18. *Absalom* was an undutiful child, seeking to take away the life of his Father, and God takes away his childrens lives. Or,

Part 2. 5thly. Thy ſin might be *Leſciviouſneſs* or *Wantonneſs*. You read 2 *Sam.* 12. 14. The Child gotten in Adultery dieth. *Solomon* loved many ſtrange women, 1 *King.* 11. 1. and he left but one ſon behind him, as we read of in Scripture, *Rehoboam* by name, *v.* 43. and he no wiſer than he ſhould be, as you may reade 1 *King.* 12. Or,

6thly. Thy ſin might be *Bloodſhed* or *Murder*. God threatned *Ahab's* poſterity for his murdering of *Naboth*, 1 King. 21. 21. ſo God threatned *David* for his murdering *Uriah*, 2 Sam. 12. 9, 10. that the *Sword ſhould never depart from his houſe*; and he lived to ſee two of his Children ſlain, inceſtuous *Amnon*, 2 Sam. 13. and rebellious *Abſalom*, 2 Sam. 18. Or,

7thly. Thy ſin might be *Oppreſſion*. See *Job* 27. 13, 14, 15. God there threatens that the Sword, or Famine, or ſome ſuch ſudden and fearful Judgment ſhall ſweep away the Oppreſſors Children. So *Amos* 4. 1, 2. There is the poſterity of Oppreſſors threatned. God may moſt juſtly take away the lives of their Children, who take away the livelihood of others Children. It is ſeldom ſeen that a covetous griping Oppreſſor or Uſurer leaves many Children behind him. For theſe and ſome other ſins (mentioned before) God may ſuddenly deprive us of dear and near Relations. Now what ſaith Conſcience? doth it not fly in your face and tell you, that you have been guilty of ſome one or more of theſe ſins? With *Pharaoh's* Butler call to mind thy fault this day, *Gen.* 41. 9. And having thus found it out,

2. *Confeſs*

2. *Confeſs it to God, be deeply humbled for it, and pray heartily for pardon thereof.* Say as *Joſephs* Brethren did, *Gen.* 42. 21. *We are verily guilty concerning our Brother. Let your uncircumciſed hearts be humbled, and accept of the puniſhment of your iniquity*, as the Expreſſion is, *Levit.* 26. 41. Turn ſorrowing for your Friend, into ſorrowing for your Sins, that have deprived you of his ſweet ſociety. We find, 2 *Sam.* 24. *David* ſin'd in numbering of the People; and God puniſheth him in leſſening the number of them. See what *David* doth, *verſ.* 10. His *heart ſmote him after he had numbred the People: and he ſaid unto the Lord, I have ſinned greatly in that I have done: And now I beſeech thee, O Lord, take away the iniquity of thy Servant, for I have done very fooliſhly.* No ſooner was *David* convinced of his ſin, by the teſtimony of his Conſcience, acted by the Spirit of God, but preſently makes his humble addreſſes to God, confeſſing his ſin, and heartily bewailing his folly, he prayes to God for pardon thereof: *verſ.* 17. *David* ſeeing the People ſmitten by the deſtroying Angel, he cries out, *Lo, I have ſinned, and I have done wickedly; but theſe Sheep what have they done?* *David* knew very well that the People were not without their faults, juſtly deſerving this and a greater judgment; yet reflecting upon his ſin as an occaſion of this judgment, he endeavours to acquit them, taking the fault wholly upon himſelf, and yearning in his bowels with bitter grief, that he ſhould be the cauſe of bringing this deſtruction upon his dearly beloved Peo-

Part 2.

Part 2. ple. So ſhould we, when our ſins have been a cauſe to haſten the death of our dear Friend, confeſs them unto God, be deeply humbled for them, and pray heartily for pardon thereof. And then,

Thirdly and laſtly, *Let us be careful to avoid theſe ſins for the future.* This God expects, *Job* 36. 9, 10. *He ſhews them* (who are holden in the Cords of Affliction) *their work, and their tranſgreſſions, that they have exceeded; he openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.* This the Church hath practiſed in times of great diſtreſs, *Lam.* 3. 40. *Let us ſearch and try our wayes, and turn again unto the Lord.* Oh! how ſhould our hearts riſe againſt ſuch ſins as rob us of our dear Friends. If any mortal man had murdered our Father or Mother, Son or Daughter, Brother or Siſter, or any other near and dear Friend or Relation: We would not endure that man, but proſecute the Law on him to the uttermoſt; and we would rejoyce to ſee juſtice done upon him: Our hand would not ſpare, our eye would not pitty him. Oh then, take an holy *revenge* upon your Luſts, which have provoked God to take away ſuch or ſuch Relations, let your hearts be tranſported with infinite *indignation* againſt them, 2 *Cor.* 7. 11. Say in the Language of *Elihu*, Job 34. 31. *I have born chaſtiſement, I will not offend any more,* nor provoke God in this manner by my ſins to take away my Friends. *Mortifie therefore your earthly members, fornication, uncleanneſs,*

neſs, *inordinate affection*, &c. *Coloſſ.* 3. 5. Νεκρώσατε, kill or make dead. Purſue theſe ſins with a deadly implacable hatred, (not only *odio averſationis*, but *inimicitiæ*). Oh! let not your ſins ſurvive any longer, but as they have killed your Friend, ſo let them be buried with him in his Grave. Part 2.

4. *Imitate deceaſed Friends in what is good.* Uſe 4.

There is no Friend ſo univerſally bad, but there is ſomething of good in him worth imitation; ſome good might be *diſtil'd* from him, if we put under the *fire* of Charity. *Who ſo deeply buried* (* ſaith a learned man) *under the rubbiſh of his own ruines, that ſomething of goodneſs may not be diſcerned by a charitable Surveyor.* We find *David* commending *Saul* in that *Panegyrick*, or Funeral Oration, mentioned, *2 Sam.* 1. Do not, like the ſilly Sheep leaping off a Bridge, follow one another in irregular wayes to your deſtruction. *Nequaquàm facere nos improbos improbitas debeat aliena*, Salv. What you find in any materially good, follow it; but chiefly imitate your godly Friends, *Phil.* 3. 17. But in as much as they have their failings, (as pure Gold hath its droſs, and the pureſt Wheat its Chaff) follow them ſo far onely as they follow Chriſt, 1 *Cor.* 11. 1. Make then your godly Parents your Paterns, as * *Conſtantines* Sons are ſaid to reſemble him to the life. Ὅλοι ἐνεδύσαντο τὸν Κωνσταντῖνον ἐμπρέποντες τοῖς τοῦ πατρὸς χαρακτήσμασι, *Euſeb.* Write after thoſe good Copies which deceaſed Friends have ſet

* *Refined Courtier* P. 58.

Salv. *de Gub. Dei lib.* 7 p. 241.

* Mr. *Dugard* in Epiſt. dedicat. to his Sermon on *Pſ.* 89 48

Part 2. set you. *Jerom* having read the Life and Death of *Hilarion*, who died Christianly as he lived Religiously; *Well*, said he, *Hilarion shall be the Champion whom I will follow.* *Zeno Cilicius* consulted with the Oracle how he might live well, and he received this answer, Ἐι συγχρωίζοιτο τοῖς νεκροῖς, *If he was of the same colour with the dead:* This he interpreted to mean, That he should get and read all the antient Books that he could hear of, and then steep and die his mind in those sacred Notions. A * *Reverend Divine* saith of this Sentence, what St. *Paul* did of *Epimenides's* Sentence, *Tit.* 1. 13. *This testimony is true:* If you would live well, *Look as like to the dead in the Lord as ever you can, and labour to turn your Souls into their shape.* As living Examples are to be followed, so the dead are not to be forgotten. Heb. 6. 12. *Be not slothful, but followers of them, who through Faith and Patience, inherit the Promises.* It is said of *Abel*, Heb. 11. 4. *That being dead, yet speaketh*, which as it may be understood of his blood calling for Vengeance, *Gen.* 4. 10. *Heb.* 12. 24. So likewise of his example calling for our imitation, *Heb.* 12. 1. Well then was thy Friend a strict observer of the Sabbath, a constant frequenter of the Ordinances, a diligent reader of God's Word, a faithful Instructer of his Children and Servants? Was he a lover of good Ministers, a reliever of good People, a reprover of Vice, an encourager of Vertue? Was he much in praying, laborious in his Calling? Was he serviceable to his Neighbour, faithful to his Friend, a forgiver of his Enemies?

* Mr. *Patrick* in his Serm on *Psal.* 90. 12.

Enemies? In a word, Was he temperate, meek, patient, peaceable, humble, honeſt, heavenly-minded, *&c?* If theſe and the like vertues were conſpicuous in thy Friend, *Go thou and do likewiſe*, Luke 10. 37. Though your Friend be dead and buried, yet let his vertues live in your practice. *Part 2.*

5. *Admire Gods goodneſs, who as yet continues thee in the land of the Living.* Uſe 5.

Life is a mercy that we ought to bleſs God for, *Pſal.* 66. 8, 9. *O bleſs our God, ye people, and make the voice of his praiſe to be heard, who holdeth our ſoul in life.* — So *Pſ.* 103. 1, 2, 3, 4. The Pſalmiſt there, amongſt other mercies, bleſſeth God for healing his Diſeaſes, and redeeming his life from deſtruction. Indeed God's delivering our Soul from Death, is an effect of his bounty, as ye may gather from *Pſal.* 116. 7, 8. *It is of the Lords mercies that we are not conſumed*, Lam. 3. 22. For God to maintain that radical moiſture, that Oyl that feeds the Lamp and Light of thy Life, is (as * one ſaith) *as great a miracle, as the maintaining the Oil in the cruſe of the poor famiſhed Widow*, 1 Kings 17. 16. When thou thereſore heareſt of the death of any Friend, Neighbour, or Relation, conſider with thy ſelf, it might have been thine own caſe; thou art made of no better Mould then he was; 'Tis God only that preſerveth the Houſe of Clay from falling to the ground. As thou accompanieſt him to the Grave to pay the laſt office of Love; conſider thou mightſt have been

* Mr. Goodwin on Rom. 2. 4, 5.

Part 2. been carried forth, and others have accompanied thee. Is it not a miracle of mercy, that the Dart of Death ſhould kill many round about thee, and yet miſs thee! Conclude, that the Hand of God guides it, and it is his meer mercy that thou art yet ſpared. When *Lot* (as I told you before) had his Wife turned into a Pillar of Salt, and his Sons in Law ſwept away by a fearful ſhowr of Fire and Brimſtone, he took it for a great favour that God had ſpared his life; Gen. 19. 19. *Behold now, thy Servant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me, in ſaving my life.* Oh then, let death of others put thee upon bleſſing and praiſing God for ſparing thee; and not only praiſe him with thy Lips, but with thy Life too; *Love him, obey him, cleave to him, for he is thy Life, and the length of thy dayes,* Deut. 30. 20.

Uſe 6. *6. Let death of Friends teach you not to truſt in the arm of fleſh.*

God would not have us, by any means, to put our truſt in man, as theſe places ſhew, *Iſa.* 2. 22. *Iſa.* 30. 23. *Iſa.* 36. 6. *Jer.* 17. 5, 7. So *Pſal.* 118. 8, 9. *Luther* on that place, [*It is better to truſt in the Lord, than to put confidence in man, &c.*] calls it, *Artem artium & mirificam, & ſacrificium omnium gratiſſimum, & ſuaviſſimum, & cultum omnium pulcherrimum,* To truſt in God, and not in man, is the Art of Arts, the wonderful and great Art, a moſt excellent Sacrifice, and commendable piece of Religion.

Religion. He that builds his hopes on ſo weak a foundation as the life of Man, he is like that fooliſh Man in the Goſpel that built his Houſe on the Sand, *Mat.*7.26. Or like a fooliſh Merchant that ventures all his ſubſtance in a crazy Veſſel. The Pſalmiſt tells you, *Men of low degree are a vanity, and men of high degree are a lie,* (he gives great ones the lie) *Pſal.* 62. 9. He means all Friends both of high and low degree, are lying vanities, and perform not what they ſeem to promiſe; ſo that whoever truſt in any Friends, as it is ſaid in another caſe, *Iſa.* 28. 15. *They have made lies their refuge, and under falſhood they have hid themſelves.* And theſe Friends that they truſt in, like *Abſaloms* Mule, 2 *Sam.* 18. 9. many times give them the ſlip, when they have moſt need of their ſupport and aſſiſtance; for if they fail them not through willful treachery, (as many times they do, *Pſal.* 55. 12. *Mic.*7. 5, 6. *Luke* 21. 16.) yet they may, through unavoidable mortality, as *Jonathan* failed and diſappointed *David*, of whom he ſaith, *I am diſtreſſed for thee my Brother Jonathan,* 2 Sam. 1. 26, 27. *Ceſar Borgia,* that wicked Son, of a more wicked Father, Pope *Alexander* the ſixth, grounded many deſigns on his relation to the Pope; but the Pope ſuddenly dies and daſhes all: And *Borgia,* when he heard of his death, cryed out, *I never dreamed of ſuch an accident, now all my purpoſes and projects are ſtifled and come to nothing.* He that knows man well enough, knows him better then to truſt in him. Wherefore as it is *Pſal.* 146. 3, 4. *Put not your truſt in Princes, nor*

Part 2.

Mr. Dugard's Sermon on *Pſal.* 89.48. p. 17, 18.

Part 2. *nor in the Son of man, in whom there is no help; his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.* His thoughts and designs of doing thee good (if he had any) die with him, and thine hopes and expections are buried in his Grave: therefore, as it follows, *verſ. 5. Happy is he that hath the God of* Jacob *for his help, whoſe hope is in the Lord his God.* He caſts *Anchor* amiſs, that caſts it any where elſe ſave on the *Rock of Ages.*

Uſe 7. 7. *Let death of Friends teach you not to ſet your affections too much upon any Relation.*

We ſee Friends ſtay but a ſhort time with us, who would be too fond of them? We may love and rejoyce one in another, Husband in Wife, Wife in Husband; Parents in Children, Children in Parents, &c. But it muſt be moderately, *as though we rejoyced not*, ſeeing the time of enjoying is ſhort, and will quickly be expired, 1 *Cor.* 7. 29, 30, 31. The Rivolet of our affections may run to other things, but the full ſtream muſt run towards God. Luke 14. 26. *If any man come to me* (ſaith Chriſt) *and hate not* (that is, loveth not leſs then me, Mat. 10. 37.) *Father and Mother, Wife and Children, Brethren and Siſters, yea, and his own life alſo, he cannot be my Diſciple.* Say then with the Pſalmiſt, *Pſal.* 73. 25. *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee.* God is called the *Living God*, Pſal. 42. 2. Let therefore the life and vigour

vigour of your affections, as love, joy, delight, &c. be for ever ſet upon him, and not upon mortal Friends, which like *Noah*'s Dove, however they bring an *Olive Branch* promiſing peace and comfort, yet they are upon the Wing, and preſently fly from us: Or like *Thorns under a Pot*, though they give a little blaze, ſhining, and comfort for a while, yet they preſently drop into aſhes. When you too fondly ſet your affections on them, and think to hold them faſt, they give you the ſlip, as *Juno* did *Ixion*, or as *Joſeph* did his Miſtreſs when ſhe laid hold on his Coat, *Gen.* 39. 12, 13. Let therefore theſe periſhing comforts have periſhing affections. Part 2.

8. *Let death of Friends put a ſtop to covetouſneſs, and immoderate deſires after the riches of this World.* Uſe 8.

The wiſe man ſaith, *Prov.* 23. 4. *Labour not to be rich.* And the Prophet *Jeremiah* ſaith to *Baruch*, Jer. 45. 5. *Seekeſt thou great things for thy ſelf? Seek them not.* And *David* ſaith, *Pſal.* 62. 10. *If riches increaſe, ſet not your heart upon them.* Riches indeed are a very uncertain tenure, 1 *Tim.* 6. 17. Orig. ἐ ἀδηλότητι πλούτου *Wealths.* Silver and Gold, thoſe refined parts of the Earth, are but *corruptible things*, 1 Pet. 1. 18. Worldly poſſeſſions are *nothing* certain, *Prov.* 23. 5. If they leave not us, (which they may do, for they are ſubject to many caſualties, Fire may burn them, Thieves ſteal them, *&c.*) yet we muſt ere long leave them. Death gives a Bill of Ejectment: It divorceth

Part 2. vorceth from Gold and Silver, Houſes and Lands, &c. It ſqueezeth thoſe Spunges that have ſuckt themſelves full, and leaves them as dry and empty as they were at firſt, *Job* 1. 21. *Eccleſ.* 5. 15, 16. *Pſal.* 49. 10, 17. comp. *Luke* 12. 20. 1 *Tim.* 6. 7, 8. Death that ſurly Serjeant (as you ſee daily) will not be bribed to put off his Arreſt. In a word, you may be ſick and die, and be turned to duſt, yea and be damned too for any thing your riches can help you, *Prov.* 11. 4. And therefore project not for time to come, as if this life would never be done.

Uſe 9. 9. *Let death of Friends be a curbing-bit to reſtrain intemperance in eating and drinking, and an eager proſecution of ſinful pleaſures.*

Many in the laſt dayes of this Worlds continuance, *Jehu*-like, drive on furiouſly in ſinful pleaſures. They *are lovers of pleaſures more then lovers of God*, 2 Tim. 3. 4. but God would not have us to indulge our ſelves in rioting and drunkenneſs, in chambering and wantonneſs; he would *not have us to make proviſion for the fleſh, to fulfil the luſt thereof*, Rom. 13. 13, 14. And methinks the meditation of death of Friends ſhould be a means to prevent intemperance. As I have read of one, who had continually, amidſt the multitude of his dainties, a Deaths Head ſerved up in a Charger, to mind him of his mortality, and keep him temperate in the uſe of Gods good Creatures. Oh conſi-

der

der, thou wretched Epicure, that thy pamper'd body will shortly be a most noysome Corps. Job 24. 20. *The Worm shall feed sweetly on it.* Consider, *the pleasures of sin are but for a season,* Heb. 11. 25. Thou mayest hear that voice this present hour in the midst of Drinking, Dancing, Feasting, Gaming, Whoring, &c. which Pope *Innocentius* the 4th heard in his Court, and was found dead the next day. *Veni miser ad judicium,* Come thou wretch to judgment. *Part.* 2.

10. *Let death of Friends give a check to pride and ambition.* Use 10

* Some say, The hand of a dead man stroaking the part, cures the Tympany. Methinks the spectacles of mortality, presented so frequently before us, should assuage the swelling of pride that is within us. Who would be proud of popular applause, which is indeed but a fancy, (for so *Agrippa*'s pomp is called, *Acts* 25. 23. Orig. μετὰ πολλῆς φαντασίας) did he consider his own mortality? *Herod* would not have erected the plumes of pride, as he did, when the people flattered him, had he looked on himself as a mortal man, and that he should be so soon eaten up of Worms, the vilest of Creatures, *Acts* 12. 21, 22, 23. Who would be proud of beauty, considering if Death's Hand do but touch the best complection'd Persons, like the * Apples of *Sodom*, they drop speedily into dust and ashes? Who would be proud of Gifts and Parts, seeing the Wise Man dies as well as the Fool? *Psal.* 49. 10. Who would be proud

* Dr. *Stuarts Cathol. Divin.* pag. 150.

* *Contactu cineres fiunt.*

Part 2. of ſtately and pleaſant Houſes, conſidering ſhortly he muſt be houſed in dark and dankiſh rooms under ground, *Job* 17. 13? Who would be proud of his Pedigree, conſidering he muſt ſay ere long *to corruption, Thou art my Father: and to the worm, Thou art my Mother, and my Siſter*, *Job* 17. 14? Who would be proud of Apparel, which muſt ſhortly be laid aſide? Or, who would be proud of Riches, which muſt be left at death, and we know not to whom, *Pſal.* 39. 6? Who would be ambitious of great ſwelling titles, as *your Worſhip, your Honour, your Grace, your Excellency, your Greatneſs, your Highneſs, &c.* conſidering that the Greateſt die, and their Titles with them, and *their Glory will not deſcend after them*, Pſal. 49. 17? Ambition, like a blazing Comet, portends no good, and in a while vaniſheth and comes to nothing. How unbefitting a thing is it for man to be daily aſpiring, who is daily expiring; to ſoar ſo high, who muſt lie ſo low, even under the feet of thoſe whom he deſires to tread upon? *Ahaſuerus* that could reckon 127 Provinces under his command, *Eſth.* 1. 1. had but about ſeven foot Sepulchre at moſt, being dead: And *Alexander* that ſweated within the compaſs of the world, as too narrow for him,

Æſtuat infœlix angusto limite mundi.
Juvenal *Sat.* 10.

Yet being dead, had but a little patch of ground to contain his Body, and that was with much difficulty obtained.

There

There is indeed ſome odds betwixt men whilſt living, in reſpect of birth, education, wealth, wit, alliance, honour, beauty, &c. yet to pull down the top-ſail of pride, man ſhould conſider that the ſame God made us all, *Job* 31.15, *Mal.* 2.10. and of the ſame matter, and we all at laſt return alike to the ſame earth, *Gen.* 3.19. *Eccl.* 12.7. There is no odds amongſt dead men. *Reſpice ſepulchra, & vide quis ſervus, quis dominus, quis dives, & quis pauper, diſcerne ſi potes vinctum a Rege, fortem a debili, pulchrum a deformi.* * *Auſt.* Take a view of the Graves of men, and you ſhall find all there have a like hollow eyes, flat noſes, ghaſtly looks, noyſom ſcents, &c. there *Dives* cannot be diſtinguiſhed from *Lazarus*, nor beautiful *Rachel* from blear-ey'd *Leah*. * *Aug. lib. de nat. et grat.*

At a game of Cheſs (as a learned * Doctor obſerves) we ſee Kings, and Queens, and Biſhops, and Knights upon the board, and they have their ſeveral walks, and conteſt one with another in points of ſtate and honour; but when the game is done, all together with the pawns are ſhuffled in one bag. In like manner in this life men appear in different garbes, and take diverſe courſes, ſome are Kings, ſome are Officers, ſome Biſhops, ſome Knights, ſome of other ranks and orders. But when this life, like a game, is done, which is ſometimes ſooner, ſometimes later, all are ſhuffled together, with the many or vulgar ſort of people, and lie in darkneſs and obſcurity. All their *pomp is brought down to the grave, and the worms ſhall cover them*; Iſa. 14. 11. † Dr. *Stuart's Catholic Divinity* pag. 151, 152.

Part 2. To ſhut up this point. A proud man is a vain ſupercilious bubble, that ſwells for a while, and danceth about with a ſplendid gaiety upon the ſurface of the waters, but preſently diſappears and is ſeen no more. Who would then boaſt himſelf with *Theudas* to be *ſome body*, Act. 5. 36. or, with *Simon Magus*, look upon himſelf as μέγας τις, Act. 8. 9. ſome grand *Magnifico*, whereas *in his beſt ſtate he is but altogether vanity*, Pſal. 39. 5.

Use 11. 11. *Let death of Friends be a Cordial to keep you from fainting under any affliction.*

You ſee Friends die daily, aſſure your ſelf ere long your turn will come, and by death you ſhall be delivered from all your ſorrows. A Chriſtian may ſay with *Jacob*, Gen. 47. 9. *Few and evil have the dayes of the years of my life been.* This is *Jacobs* Arithmetick: he caſting the account of his days, tells you, they were by ſubſtraction and diminution, *Few*, by addition and multiplication, *full of evil.* Indeed, *Pſal.* 34. 19. *Many are the afflictions of the Righteous.* The Latin word *Quies*, which ſignifies *reſt*, wanteth the plural number, for there is little reſt in this world. A good man meets with contempt from the world, temptations from the Devil, aſſaults from the fleſh, ſometimes with rebukes from God, checks from Conſcience, with ſpiritual deſertions, with poverty, ſickneſs, reproach, &c. like a Ship ſayling on the Sea of this world, no ſooner is he freed from one waye but he is immediatly lifted up by another; but when he dyes, he is ſafely landed

landed on the ſhoar in the haven of Heaven, above a ſtate of miſery and mortality too. Part 2.

Old *Chaucer*'s Epitaph is a good one, * *Mors, drumnarum requies*: Death puts an end to all ſorrow. We may write upon the Grave-ſtone of a Spiritual Pilgrim, * *Manch. Al. Mond* P. 61.

Hic mortuus requieſcit ſemel,
Qui vivus requievit nunquam.

Death is a Sleep, and the Coffin a Couch; *In quo ille mollius dormit quiſquis durius in hâc vitâ ſe geſſerit.* Ambroſ. The Sepulcher is a place of reſt, for the Antients called it *Requieterium*, or *Dormitorium*: And the Prophet *Iſaiah* calleth it a Bed, Iſa. 57. 2. *They ſhall reſt in their Beds.* Men being hard-work't all day, ſleep ſweetly at night: So the Righteous when the night of Death approacheth, after all their hardſhip and ſore labours, have their bodies laid down to reſt in the Grave, where they ſleep quietly until the Reſurrection. Chear up then, ye Servants of the Lord, under all your Grievances, your Afflictions cannot continue long, becauſe your life is ſhort. See 1 *Cor.* 7. 29, 30. *Weep as if you wept not*, for it will be ſhortly better with you than now it is. *God will wipe away all tears from your eyes*, Rev. 7. 17. & 21. 4. As *Athanaſius* ſaid of his Baniſhment, ſo may you of your Affliction, what ever it be, it is but *Nubecula cito tranſitura*, a little Cloud that will ſoon be diſſipated and blown over. *Niceph.* 10. *cap.* 19. * Bp. Pilkington. on Neh. 4. 16.

Thus, as the Pſalmiſt ſaith, *Pſal.* 30. 5. *Weeping may endure for a night, but joy cometh in the morning.* After a wet night of Affliction comes

Part 2. a bright morning of Consolation, which no night shall ever overtake.

Though Spectacles of Mortality administer Comfort to the Righteous under Affliction, yet they may strike terror into the hearts of impenitent Wretches: for they may reade their own death in the death of their Friends. They must shortly die aswell as others; *Job* 24. 24. *Psal.* 37. 35, 36. & 49. 10. And though Death put a period to the sorrows of the Righteous, yet it is an inlet to the wicked man's misery. See *Job* 20. 5, 6, &c. *The Lord laughs at the cruel wicked man,* for *he seeth that his day is coming,* *Psal.* 37. 13. The day of vengeance is drawing on, therefore envy him not, *v.* 1, 2. Neither be afraid of him, *Isa.* 51. 12. To end this, we read *Dan.* 5. 5, 6. *There came forth fingers of a mans hand, and wrote over against the Candlestick upon the plaister of the wall of the Kings Palace: and the King saw the part of the hand that wrote:* These fingers did not snuff the Candle of *Belshazzars* joy to make it burn the brighter, but quite put it out: *for the King's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.* Methinks every Spectacle of Mortality should be to wicked men as this Hand-writing upon the wall to *Belshazzar,* It should make them crest-faln & stand in fear: For Death, like *Israels Pillar of the Cloud,* *Exod.* 14. 20. as it brings *Light* to the Godly, so *Darkness* to the *Wicked*: Prov. 13. 9. *The Light of the Righteous rejoyceth, but the Lamp of the Wicked shall be put out.*

12. Let

12. Let death of Friends make us careful to do all good with as much ſpeed as we can. Use 12.

It is ſaid, *Gen.* 47. 29. *The time drew nigh that Iſrael muſt die.* So the time of thy Departure draws nigh: therefore *whatever thine hand finds to do, do it with all thy might,* Eccl. 9. 10. hide not thy Talent in a Napkin, thou knoweſt not how ſoon thou mayeſt be called to an account; aſſure thy ſelf, when a *night* of Death *comes, no man can work,* John 9. 4. *Why ſtand you idle,* the day of your life being (for ought ye know) well-nigh ſpent? A man cannot think to have his money when he hath ſpent it; you cannot ſpend your time and have it. *As you have therefore opportunity, do good to all, eſpecially to them of the houſhold of Faith,* Gal. 6. 10. *Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations,* Luk. 16. 9. and, as *Solomon* adviſeth, *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it: Say not to thy neighbour, Go, and come again, and to morrow I will give, when thou haſt it by thee,* Prov. 3. 27, 28. Be provident to lay up ſomething for Wife and Children, *Prov.* 13. 22. 1 *Tim.* 5. 8. We hold our life with great uncertainty; be careful as may be with a good conſcience, to lay up ſomething for poſterity to live upon. *Joſeph* in a time of plenty laid up againſt dearth and ſcarcity, *Gen.* 41. 48. eſpecially labour to promote the ſpiritual welfare of Relations and others whom you con-

Part 2. converse with; lead an exemplary life, reprove, rebuke, instruct and pray for them. Ministers should do so *ex officio*, they are called and appointed hereunto, *Isa.* 58. 1. 2 *Tim.* 4. 2. Private Christians should likewise do it *ex charitate*, out of christian care and charity, *Levit.* 19. 17. so 1 *Pet.* 4. 10. And for encouragement consider *Prov.* 11. 30. *He that winneth souls is wise.* And *Dan.* 12. 3. *They that be wise, shall shine as the brightness of the Firmament; and they that turn many unto righteousness, as the Stars for ever and ever.* So *Jam.* 5. 19, 20. *Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

Furthermore, if we endeavour the conversion of souls and do not effect it, yet the Apostle tells us for our comfort, we shall not lose our reward; 1 Cor. 3. 8. *Every man shall receive his own reward according to his own Labour.* It is not said according to success, but according to labour. Heb. 6. 10. *God is not unrighteous to forget your work and labour of love.* This comforted the Prophet, *Isa.* 49. 4. *Then I said I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work* (or reward) *with my God.* However as another Prophet shews, *Liberavimus animas, Ezek.* 3. 17, 18, *&c.* we free our selves from that guilt which we might have contracted through negligence. Well then, hast thou a treasure of spiritual Wisdom and Grace, labour

to communicate it betimes, for Death ere long may ſtop either your mouth, or the ears of others, and then it will be too late to make *Dives*'s motion, to *forewarn your Brethren, leſt they come into the place of torment*, Luke 16. latter end. *Part 2.*

The Apoſtle *Peter* was diligent in *putting* people *in remembrance of good* things, *knowing* that *ſhortly he muſt put off his tabernacle*, 2 Pet. 1. 13, 14, 15. And St. *Paul* is earneſt in his exhortations and ſpiritual directions to *Timothy*, eſpecially *knowing the time of his departure to be at hand*, 2 Tim. 4. 5, 6.

Mr. *Perkins* his Motto was, *Hoc age*, do the buſineſs you are about, what concerns you moſt, do it ſpeedily, exactly; And truly that good man, as if preſaging that his life was likely to be ſhort (for he dyed at the 44th year of his age) husbanded his time with double diligence to God's glory, and the good of many others. Oh then, let us conſider, the taper of our life may be almoſt ſpent, and therefore (*tanquam ultimus lucernæ fulgor*) let us now ſhine moſt gloriouſly to the good of others. And truly (as ſome think) if there were grief in Heaven, it would be moſt of all for this, that Believers did no more for their God, who now doth ſo much for them; that they did not glorifie him more on Earth, who glorifies them ſo much in Heaven. *Abel-Redivivus* in Life of Mr. *Perkins.*

13. *Let death of Friends put us on to get what good we can by living Friends, we ſee they die ſoon.* Uſe 13.

We hold our Friends but *durante beneplacito Dei*, how ſoon he may call for them, we know

not:

not: And therefore (as one ſaith) let us do with them as with ſome Books which we borrow, let us reade them preſently, and take out thence profitable leſſons as ſoon as we can, for we know not how ſoon the owner may take them from us: Books of our own lye by us, and we may reade them at leiſure. Thus if Friends were ſo our own that we might have them by us at our own command, we might be the more careleſs; but in regard they are but lent us, and may ſpeedily be call'd for again: It is good to improve their company whileſt we have them; and gather from them what may make for our profit both temporal and ſpiritual; eſpecially let us improve their ſociety to our eternal advantage.

The old World was to blame in not being better'd by the good example of *Enoch*, *Methuſelah*, *Noah*, and ſome other few good perſons that were amongſt them: And the wicked *Sodomites* to blame for not improving the ſociety of Godly *Lot* to their ſpiritual advantage, *Gen.* 19. 7, 8, 9. 2 *Pet.* 2. 5, 6, 7. Let the patience of good men, check thy impatience; their zeal, thy luke-warmneſs; their charity, thy cruelty; their temperance, thy luxury; their ſtrictneſs, thy looſneſs. *Yet a little while* (ſaith Chriſt) *is the Light with you, walk while ye have the Light*, Joh. 12. 35.

The Light of God's Word is principally to be followed, *Pſal.* 119. 105. *Gal.* 6. 16. yet the light of good Example is not to be neglected, *Mat.* 5. 16. *Heb.* 12. 1. Walk and work by the Light of both, and that with all poſſible ſpeed that may be.

To

To ſhut up this; Death ſilenceth the beſt Preachers, breaks up the beſt Company; and therefore deal with gracious Companions and faithful Guides, as *Eliſha* did by *Elijah*, who would not leave him, till he had gotten his Spirit doubled upon him, 2 *Kings* 2. from ver. 1, to 16. Or, as *Jacob* dealt with the *Angel*, who would not let him go until he bleſſed him, *Gen.* 32.26,27,28. So let us be careful ſo to improve their company, that before they leave us we may get a bleſſing from them. *Part* 2.

14. *Let death of Friends mind us of our own death.* Uſe 14.

Eccleſ. 7.2. *It is better to go to the Houſe of Mourning, than to the Houſe of Feaſting: for that is the end of all men, and the living will lay it to heart.* The houſe of Feaſting is apt to put out of our minds the thoughts of goodneſs, *Deut.* 8.12. *Job* 1.5. but the houſe of Mourning may ſeriouſly affect the heart with good thoughts; as of the greatneſs of God's Power, *who taketh away our breath*, Pſal. 104.29. and with thoughts of our own frailty and mortality: for, as it is ſaid of *Abel*, he *being dead, yet ſpeaketh*, Heb. 11.4. So the dead corps in the houſe of Mourning, ſeems to ſpeak our inevitable mortality. We may call the death of a Friend or Neighbour (ſaith a worthy * Divine) as ſome do the Sacrament, *Viſibile Verbum*, a viſible Word, a Sermon teaching us our Mortality; for what we are, they were; and what they are, we may be, and we know not how ſoon.

* Mr. *Harriſon* in his Serm. on *Iſa.* 57.1. p. 42.

Quod

Part 2. *Quod tueris, tu eris*; doſt thou behold a dead corps carried forth, thou ſhalt ſhortly be ſuch an one thy ſelf. Alas! Alas! what is this life that we make ſuch account of, that we ſo much talk of? It is *rapidiſſimus curſus a tumulo ad tumulum*, a very ſwift motion from the womb of our Mother, to the womb of the Earth. Natures dim eye ſaw the ſhortneſs of it. Will you hear what it is? One compares it to an Herb green now, and preſently withering (*Ut Herba Solſtitialis.* Plaut.) Another calls Life the Image of Death. (*Mortis Imago.* Cato.) Another calls Man a Dream of a Shadow (Σκιᾶς ὄναρ ἄνθρωπος. *Pindar.*) Another, a ſhadow of Smoak, (καπνῦ σκιά. *Æſchyl.*) Another compares it to Leaves on Trees ſoon falling,

See Mr. *Ambroſes* Serm. on *Gen.* 47. 9

Οἵη περ φύλλων γενεή, τοίηδε καὶ ἀνδρῶν. *Homer. Tale genus hominum, quale foliorum. Iliad.* 3.

Another ſaith, Our whole life is but a point of time, (σημεῖόν τι χρόνου πᾶς ὁ βίος. *Plutarch.*) which *Seneca* well interprets, ſaying, *Punctum eſt quod vivimus, & adhuc puncto minus*: The time we live is but a point, yea leſs than a point. It is but an inſtant, for what is paſt we enjoy not, and what is to come is uncertain; ſo that the preſent inſtant is the time we live, and that gone as ſoon as ſpoken.

You have heard ſome of the Heathens ſpeak of the Life of Man, I pray you hearken to what the holy Ghoſt ſpeaks of it in Scripture. *Job* compares it to a *Weavers Shuttle*, Job 7. 6. which being thrown by the hand of the Wea-

ver,

ver, ſpeedily paſſeth from one end of the Web to the other; and v. 7. compares it *to the Wind*, that paſſes ſpeedily away: what more ſwift or uncertain than the Wind? he compares it to a *Shadow* that paſſeth away, *Job* 8. 9. (ſo doth *David*, Pſal. 102. 11. ſo doth *Solomon*, Eccleſ. 6. 12.) *Job* likewiſe compares his Life to a *Poſt*, that runs or rides ſwiftly on the Earth; to a *Ship* that moves ſwiftly on the Waters; and to an *Eagle haſtning after her prey*, that moves ſwiftly in the Air; *Job* 9. 25, 26. Part 2.

David compares the Life of Man to *Graſs*, (**Manè quidem floridum, veſperi vero aridum*); and to *the Flower of the Field*, which ſoon withereth and fadeth away, *Pſ.* 103. 15, 16. So doth *Moſes*, Pſal. 90. 5, 6. So doth the Prophet *Iſaiah*, Iſa. 40. 6, 7. *David* likewiſe compares it to *Smoak*, which is quickly diſperſed, *Pſal.* 102. 3. He likewiſe compares it to an † *Hand-breadth*, Pſal. 39. 5. which is one of the ſhorteſt of meaſures, the breadth onely of four fingers put cloſe together. Our Saviour would have us look upon our Life but as a *Day*, Mat. 6. 11. and *Moſes* reckons by Dayes, *Pſal.* 90. 12. ſo did *Jacob* before him, *Gen.* 47. 9. And indeed (*vita noſtra non eſt diuturna, ſed diurna*) every day is a little Map of our Life: for as the poor Hireling when the day is ſpent, goes home with his wages with him; ſo when the day of man's life is ſpent, with his wages about him he returns to his long-home, the Grave.

**Muſcul.* in *Gen.* 1. p. 13.

† now *palmus*, *eſt menſura* 4 *digitorum junctorum.* Byth.

Properà vivere, et ſingulos dies ſingulas vitas puta, nihil intereſt inter diem & ſeculum. Sen.

St. *Paul* calls our Bodies *Earthen veſſels*, 2 Cor. 4. 7. and 2 Cor. 5. 1. *The earthly houſe of this tabernacle*: Here the Apoſtle who was

Part 2. a Tent-maker, compares the Body to a Tent or Tabernacle, which is ſpeedily taken down and removed.

St. *James* catechizing us in this point, asks us a queſtion, and anſwers it himſelf, Jam 4.14. *What is your life? it is even a vapour that appears for a while, and then vaniſheth away.* It is a vapour, and that is ſuch a thing as is next to nothing, an apparition rather than reality, and that apparition vaniſhing out of ſight.

Moſes tells us, *Pſal.* 90. 9. *We ſpend our years as a tale that is told*: A tale is not long in telling. Thus the Life of Man is ſhort conſidered in it ſelf, but very ſhort compared with the exiſtence of God: For, as the ſame *Moſes* tells us, v. 4. *A thouſand years in thy ſight are but as yeſterday when it is paſt; and as a watch in the night*, which is but three hours continuance. Chriſt calls it an *hour*, John 5.25. The Wiſeman calls it a *moment*, Prov. 12. 19. ſo doth St. *Paul*, 2 Cor. 4. 17. Our life-time here is but as a watch in the night, as an hour, yea but a moment, compared with the exiſtence of God, and duration of eternity.

David ſets out Man in his fading colours, Pſal. 39. 5. *Mine age is as nothing before thee: verily every man in his beſt ſtate is altogether vanity. Selah.* Or, according to the *Original, it may be rendred, All vanity every man living, or every living man is every vanity: *Univerſa vanitas omnis homo ſubſiſtens.* Byth. Or, *Univerſa vanitas omnis homo ſtans.* Pagnin. Take man ſtanding on his Pantofles in all his beauty and bravery, and he is no other than a *compen-*

dium

lium of all vanities under the Sun. Name what vanity you can or will, man is that: call him any thing but vanity and you call him too much. Some have comprized the vanity of man's life in these verses, *Part 2.*

Somnus, bulla, vitrum, glacies, flos, fabula, fœnum,
Umbra, cinis, punctum, vox, sonus, aura, nihil.

Man is not only vain, but vanity in the abstract (*et abstracta sunt significatiora*) not vanity in the worst, but best state; nay, not vanity only, but altogether vanity. There is not a verier vanity than vain man is: And that we may not doubt it, he ushers it in with a *Verily*, and concludes it with *Selah*. Which word (growing of a root which signifies *to lift up*) being added, shews we should lift up our minds seriously to consider the vanity of man. Nay, not only every man, *but all Nations before him are as nothing, and they are counted to him less than nothing, and vanity*, Isa. 40. 17.

a הלו *elevavit.* Byth.

Yet though Man be so vain, his life so short, some are loth to acknowledge it. *Agnoscere nolumus quod ignorare non possumus.* Cyp. de mort. *David* prayes, *Put the Heathen in fear, that they may know themselves to be but men*, Psal. 9. 20. It seems they took themselves to be more than men. So did *Empedocles*,

——— *Deus immortalis haberi*
Dum cupit Empedocles. Horat. Arte Poet.

Dr. *Prideaux* his Introduction to Histories p. 198.

And *Domitian* the Emperor arrogated to himself Divine Honours, and would be stiled, *Dominus et*

Part 2. *et Deus noſter*, Our Lord and God; to which afterwards the Canoniſts entitled the Pope. But the Pope hath little reaſon to admit this title, for (as Dr. *Prideaux* obſerves elſe-where) one year, four months and three dayes made an end of four Popes, (*viz.*) *Sextus* the 5th, *Urbane* the 7th, *Gregory* the 14th, and *Innocent* the 9th.

Introduc Hiſtory, p. 151.

Moſt know they muſt die, but they ſeldome think of it. Thoughts of the laſt end, are the laſt end of many mens thoughts; Witneſs that prophane Proverb which is much in uſe amongſt us, when we would expreſs that we never thought of ſuch a thing, we ſay, *we thought no more of it than of our dying-day*. Moſt ſad it is that where ſpectacles of Mortality are moſt frequent, as in Cities and Corporations, and great Towns, there they are the leaſt regarded. Mr. *Fuller* tells us of a Bird peculiar to *Ireland*, called the *Cock of the Wood*; theſe Birds will fly many together in Woods, and if one of them be ſhot, the reſt remove but to the next bough or tree at the furtheſt, and there they ſtand ſtaring at the Shooter, till the whole company be deſtroyed. As fooliſh as the Bird is, it is wiſe enough (ſaith he) to be the emblem of moſt in point of mortality. Death ſweeps away one, and one, and one, and the reſt remain nothing moved at it, or minding of it, till at laſt a whole generation is conſumed.

When we are in health we put Death far from us: And when we are ſick we are apt to ſay, as our Saviour did of *Lazarus*'s ſickneſs, *Jo.*11.4. *This ſickneſs is not unto death. Thus men ſpend their days in wealth*, or *mirth* (for the Orig. will

will bear either) *and in a moment* (when they little think of it) *they go down into the Grave*, Job 21. 13. We read of ſome, *Iſa.* 28. 15. that ſaid, *They had made a covenant with Death, and with Hell* (or the Grave) *were at agreement.* A League or Covenant is made betwixt Parties conſenting, but merciles Death makes a League with none: ſo that there is no Covenant made indeed, but only in the wicked mans imagination, who without any ground for it, thinks Death will not yet ſeize on him. So thoſe Epicures ſaid, *Iſa.* 56. 12. *They would fetch Wine, and fill themſelves with ſtrong Drink, and to morrow ſhall be as this day, and much more abundant.* It is ſaid of Jeruſalem, *Her filthineſs is in her Skirts, ſhe remembreth not her laſt end*, Lam. 1. 9. So the rich Farmer ſang a *Requiem* to his Soul, *Luke* 12. 19, 20. *Soul, take thine eaſe, thou haſt Goods laid up for many years, eat, drink, and be merry.* He reckoned on many years, but reckoned without his Hoſt, and ſo was brought to a ſecond reckoning far more ſad than he thought on, for *God ſaid to him, Thou Fool, this night ſhall thy Soul be required of thee.* He is branded with the name of a *Fool* for ſo doing to ſucceeding Generations. So there were ſome in St. *James*'s time, *James* 4. 13. *That ſaid, To day or to morrow we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain.* We read, *Iſa.* 40. 6. the Prophet was to cry, *All fleſh is Graſs*: This *crying* doth intimate, that men drowned in ſecurity, forget their own mortality.

Part 2.

Part 2.

Now the reason why many presume upon long life, is either,

1. Because they would have it so; for, *facile credimus quod volumus*, We are apt to believe what we would have come to pass: Or,

2. Because they reckon by false * rules; as, (1.) *Some reckon by their Age*: They are young, healthful, and strong, of good Constitutions, and so think to live many dayes: Whereas (according to what a worthy * Dr. saith) *Their less confirmed constitution is sooner discomposed and out of temper: Their fresher blood is more susceptive of infection; their warmer and agil spirits more easily blown up into a feaverish heat and flame.* Infectious Distempers, as *Plague, Measels, Small-Pox, &c.* soonest seize on the purest Complexions, and speedily overturn the best-built structures of Nature. The purest Fruit soonest perisheth. When *Jonah's Gourd* was fullest of Sap and Verdure, then the Worm smites it, and it is gone. Strong Cedars, sturdy Oaks, are hewen down, when Death layes the Ax to the Root of the Tree. Great *Xerxes* wept to think that the strength of his Army could not keep Death out of his Quarters. If thou beest as strong as *Sampson*, or *David*'s three Worthies, whom you read of in 2 *Sam.* 23. 8. yet sickness may soon weaken thee, and Death lay thee flat on thy back. (2.) *Some measure their life by the lives of others*, as their Neighbours, and their own Kindred. They see many Neighbours older than they by many years; and besides, their Father is alive, and Grandfather lived long: Their Generation used to be long-

* See Mr. *Patrick's* Serm. on *Ps.* 90. 12.

* Dr. *Walker* in his Serm. on *Luk.* 7. 12, 13. p. 13.

long-liv'd, and therefore they reckon on many years: But this is deceitful reckoning, *for young men die as well as those that are striken in years*, see *Job* 21. 23, 24, 25, 26. So *Job* 36. 14. *They die in youth.* So *Jer.* 9. 21. *Death is come up into our Windows, and is entered in at our Palaces, to cut off the Children from without, and the young Men from the streets.* Old Age is a Distemper that very few (in comparison) die of. And though your Father be alive, and your Grandfather lived long, yet many times Children die before their Parents. *Gen.* 11. 28. Haran *died before his Father* Terah. *Absalom* out-lived all his Children. *Naomi* lived to see her Children buried as well as her Husband, *Ruth* 1. 5. So did *Job*, *Job* 1. 18, 19. To end this, The Sons of *Jacob*, (as * one observes) when they came to the Table of *Joseph*, sat down, the eldest according to his Age, and the youngest according to his Youth, *Gen.* 43. 33. But Death observes not this method, he takes not Men in seniority, but sometimes sends them first to their Burial, that came last from the Birth; and those that came last from the Womb, first to their Winding-sheet. (3.) *Some think they shall live long, because they are temperate and chast.* Intemperance doubtless destroys many. *Plures gulâ quàm gladio*, More perish by gluttony than by the Sword. *Multos morbos multa fecerunt ferculà.* Seneca *Epist.* 95. And drunkenness is destructive to the bodies of those that delight in it, *Prov.* 23. 29, 30. Whence come Dropsies, Gouts, Feavers, Rheums, and such like Distempers, but

Part 2.

* Mr. Fuller in his Comment on some of *Ruth.*

Part 2. uſually from exceſs in eating and drinking. Laſciviouſneſs and exceſſive wantonneſs is likewiſe an impairer of ſtrength, *Prov.*5.11. ſo *Prov.*31.5. But yet the moſt temperate and chaſt men may die ſoon. For theſe are very ſubject to infectious Maladies, neither are they priviledged from manifold chances, and unexpected ſurpriſals, which may ſuddenly put an end to life. (4. and laſtly,) *Others becauſe they have been ſick and are recovered, they hope to ſee many dayes.* But alas! how ordinary are relapſes into the ſame diſtemper that men think they are recovered of: And thoſe relapſes (as Phyſitians ſay, and Experience doth witneſs) moſt dangerous. But if a man be perfectly recovered of one diſtemper, how ordinary is it for that man to fall irrecoverably into another. *Satyrus* (St. *Ambroſe*'s Brother) returned from *Africk* by a perilous Voyage, (for he ſuffered ſhipwrack, and eſcaped drowning very narrowly by ſwimming) yet having eſcaped ſo great a danger, within a ſhort time after his arrival and return to his Friends, fell ſick and died amongſt them. If you eſcape one danger, you know not how ſoon you may fall into another: If you recover of one diſtemper, you are but reprieved, for how ſhort a time God only knows.

Ambros. de Obitu fratris. 3 Tom. p. 16.

O courteous Reader, deceive thy ſelf no longer, Death like a Mole is ſecretly undermining thee. Thou art far nearer Death and the Grave than thou art aware of. Conſider,

1. *How many Diſeaſes thou art ſubject to,* which like ſo many Worms lie gnawing at the Tree of Life. The very eye (as ſome Oculiſts obſerve)

obſerve) hath above ſixty Diſeaſes attending it. Innumerable then muſt the diſeaſes be which the whole body is ſubject unto. This Body of ours, which is *fearfully and wonderfully made*, Pſal. 139. 14. like a curious Watch, is ſoon out of order; and oft-times Phyſicians with all their skill cannot mend it again. *Part 2.*

Non eſt in medico ſemper relevetur ut æger:
Interdum doctâ plus valet arte malum.

Ovid de Pont. Lib. 1. Eleg. 4.

Some mens Bodies are ground to pieces with the Stone; ſome deſtroyed with the Epilepſie, or an Impoſthume, which inſenſibly gathers to an head, breaks in a moment, and ſtops the breath of mans Boſom, or ſtifles the ſpirits of his Brain. Some Bodies are blown up with the Cholick or *Illiaca Paſſio*: Some eaten up inſenſibly by a Conſumption; ſome drowned with the Dropſie; ſome burnt with a Feaver. And indeed many new Diſeaſes break forth amongſt us, which puzzle Phyſitians not only how to cure them, but how to call them. Theſe bodily Diſtempers, are as ſo many warning-pieces which God many times ſhoots off, before he ſend his murdering-piece. *See Mr. Ley's Sermon on Jam. 4. 14.*

2. Conſider *the manifold chances which may befal thee. Quid de innumeris caſibus qui foris ſecùs corpori formidantur.* Aug. There are caſual miſhaps (as well as Diſeaſes) innumerable, which may prove deſtructive to life. We all receive life but one way, *viz.* by Generation, but we may loſe it many * wayes: As we ſee in a Garden-Pot, the Water is poured in but at one *De civit. Dei, lib. 22. cap. 22.*

* *Mille modis morimur, Sen. l. 7. 1. Controverſ.*

Part 2. one place, *viz.* the narrow mouth, but it runs out at an hundred holes. If we ride on Horſe-back, the Horſe may ſtart or ſtumble, and caſt us that we may riſe no more. *Abſaloms* Mule running from under him, haſtned his deſtruction, 2 *Sam.* 18. 9, *&c.* If we walk on foot, we may take immoderate heats and colds, which may bring with them incurable Diſtempers. Thieves and Robbers may ſurprize us, wound us, and leave us for dead, *Luke* 10. 30. Some Beaſt or other may kill us, as the diſobedient Prophet was ſlain with a Lyon, 1 *Kings* 13. 24. Or a Drunkard, worſe then a Beaſt, *enraged by ſtrong drink*, Prov. 20. 1. may ſpeedily diſpatch us. Walking in the ſtreets, a piece of Timber, a Stone, or Tile from an Houſe, may ſuddenly fall upon thee, and ſtrike thee dead: As a piece of a Mill-ſtone thrown from a Tower, broke the Skull of *Abimelech*, Judg. 9. 53. *Martial* makes mention of one that was kill'd with the fall of an Ice-ſicle, which cauſed the Poet to melt into tears, ſaying,

D. *Stuarts* Catholick Divinity, p. 163.

O ubi Mors non eſt, ſi jugulatis aqua?

What cannot make an end of us, if a little congealed Water can do it? *Æſchylus* the *Tragedian* was killed by a Crab-fiſh, which fell from an Eagles talons, who miſtook (as it was thought) his bald Head for a Stone. If thou ſtayeſt within doors, thou art not there ſafe neither. The Houſe may fall upon thee, as upon *Job*'s Children: Fire may burn thee, a Spider may poyſon thee: Or thou mayeſt have a deadly fall from

from some upper Room. As *Abaziah* falling through a Latteſs in his upper Chamber, fell ſick and died, 2 *Kings* 1. 2, 17, compared. And *Eutychus* falling into a deep ſleep, fell down from the third loft, and was taken up dead, *Acts* 20. 9. *Pliny* reports of *Emilius Lepidus*, that he did but hit his Toe upon the Door-ſil, yet (though the hurt was ſo far from his heart) he died upon it. And the ſame Author tells us, That *Anacreon* the Poet was choaked with the Kernel of a Grape: And an Hair in a meſs of Milk choaked *Fabius*. And we read elſewhere how a Fly in the Cup choaked Pope *Adrian* the 4th. And Pope *Victor* was poyſoned with Wine, and one of the Emperors with the Bread he received in the Sacrament. When we lie down to reſt, we are not ſure we ſhall ariſe again in ſafety. *Siſera* ſlept, but never awaked more in this World, *Judg.* 4. 21. *Benhadad* being ſick, was confined to his Bed, yet his ſickneſs was not ſo deſtructive to take away his life; therefore *Hazael*, that treacherous Servant, under pretence of doing him a kindneſs, cunningly ſtifles him, as you may read 2 *Kings* 8. *chap.*

Part 2.

Plin. Nat. Hiſt. lib. 7. cap. 53.

See Dr. *Abbot* on *Jonah* 4. 3, 4. Lect. 26. p. 543.

Furthermore we read in Scripture how *Joab* was ſlain at the Altar, *Zachariah* in the Temple, *Amnon* at his Table. And prophane ſtories tell us, That *Carus* the Emperor was ſlain by a Thunder-bolt; ſo was the Emperor *Anaſtatius*. *Antiochus* was murdered in his Coach. *Domitian* in his Chamber. *Caligula* in the Theatre. *Ceſar* in the Senate-houſe; and *Caracalla* was put to death whilſt he was about to

Part 2.

ease Nature. Thus we are not safe by Land, much less by Sea, for there men are within a few inches of Death.

Qui nescit orare, discat navigare.

The Poet said, *Illi robur & æs triplex circa pectus qui fragilem commisit pelago ratem*, Hor. He was a very bold man who first exposed himself to the Seas in so frail a Vessel as a Ship is: How soon may it be split upon a Rock, and cast forth its burden! So uncertain a thing is Life, that it is like a Candle carried in the open Air, which every blast is ready to extinguish.

Thus, as *Seneca* saith, *Mors ubique nos expectat, tu si sapiens eris, ubique eam expectabis.* Death waits upon us every where, both at Sea and Land, at home and abroad; let us in every place, and at all times, wait for it; sure I am it will be our wisdom so to do. *Deut.* 32. 29. *O that they were wise, that they would consider their latter end.*

The Servants of the Lord expect it, and look upon themselves as dying Creatures. *Abraham* counts himself but Dust and Ashes, *Gen.* 18. 27. *Jacob* lookt upon himself as an *Individuum Vagum*, as a Stranger or Pilgrim, here to day, and gone to morrow, *Gen.* 47. 9. So did the rest of the Patriarchs, 1 *Chron.* 29. 15. St. *Paul* durst not presume on much time, but said, He would do this and that, if the *Lord permit, or if the Lord will*, as you may read *Acts* 18. 21. *Rom.* 1. 10. 1 *Cor.* 4. 19. 1 *Cor.* 16. 7. he thought himself *Tenant at Will* in the *Clay-farm* of his body: So did St. *James*, *James* 4. 13, 14, 15. St. *Peter* lookt not to dwell long in his earthly Tenement, 2 *Pet.* 1. 14. *Joseph* of *Arimathea*

erected

erected his Tomb in his life-time in the midst of his Garden, (as some gather from *Mat.* 27. 60. compared with *John* 19. 41.) that in the midst of his delights and pleasant walks, he might think of Death. Part 2.

The Heathens (some of them) have been very careful to preserve in their minds the thoughts of Death. *Plato*, one of the chief, defined Life to be *Meditatio Mortis*, a Meditation of Death: And truly Death (as the Philosopher writes of the Heart, * τὸ ἔσχατον καὶ πρῶτον, *Aristot.*) should be the first thing that lives, and last that dies in our meditation. Some † Philosophers had their Graves alway open before their Gates, that going out and coming in they might alway think of Death. And we read of one * *Philostrates* that lived seven years in his Tomb, that he might be acquainted with it against his Bones came to lie in it. And though *Lewis* the XI King of *France* of that Name, gave a strict charge that none should dare to name *Death* within his Court: Yet *Philip* the Father of *Alexander*, and King of *Macedon*, every morning had a Monitor of Mortality; for a Trumpet every morning was sounded at his Chamber, and these words uttered, with a loud Voice, by one whom he had appointed, Μνησθῆι ἀνθρωπος ὤν, *Remember thou art a mortal Man:* He was willing every day to hear of Death, which might any day rush in upon him. Shall we, by putting the thoughts of Death from us, prove our selves to be worse than Heathens? God forbid.

* *Cor est primum vivens & ultimum moriens.*

† *Manchest Al. Mond.* p. 51.

* *Ibid.* p. 139, 140.

God

Part 2. God (as you have heard) hath compared our Life in Scripture to things of ſhort continuance: And to ſuch things as are oft in our eye, that ſo we might not forget Death. The two firſt Books of *Moſes*, called *Geneſis* and *Exodus*, ſhould mind us of that of the Poet:

γένεσις Nativitas

ἔξοδος Exitus.

Naſcentes morimur, finiſque ab origine pendet.

At Birth begin we life to end;
This end doth on that Birth depend.

Every Diſh of Meat that comes to our Table, ſtands as a dead Corps. So true is that of *Seneca*, *Mortibus vivimus*, We live by the death of other Creatures.

The four Seaſons of the Year, the Garments we wear, ſcarce any thing that we behold but may mind us of our change: for all things here below *ring Changes*. The *Sun ſetting* may mind us that ere long the *Sun of our Life* muſt ſet. Our very *houſes* may mind us of our *long homes*. When we are in Bed, and darkneſs round about us, we ſhould conſider that ere long we muſt lie in the Grave, that *Houſe of Darkneſs*, for ſo it is called, *Job* 17. 13.

Furthermore, (for I would fain convince the Reader of the ſhortneſs and uncertainty of his life) every degree of Life is a ſtep to Death; one day added to our lives, brings us nearer unto death. Your life is ſhorter to day than it was yeſterday. God threatned *Adam*, *Gen.* 2. 17. That in the day that he did eat the forbidden Fruit, he ſhould ſurely die. Now we know

Adam

Adam did eat, *Gen.* 3. and the threatning took effect; for after that he had eaten, every day ſome part of his life was gone. The wiſe Man tells us, *Eccleſ.* 3. 2. *There is a time to be born, and a time to die.* What, no time to live? Truly it may be the wiſe man thought *this life-time was ſo ſhort, that it was not worth taking notice of*; or it may be, he would give us to underſtand, *that all the while we live we are in a dying condition.* *Part 2.*

An Heathen by the dim candle-light of Nature had a glymps of this: for ſaith *Seneca*, *Quotidie morimur, quotidie enim demitur aliqua pars vitæ*; as a Candle you know is no ſooner lighted but begins to waſte; it is not the laſt blaze that ſpends it, but it ſpends all the while it burns. So an Hour-glaſs is no ſooner turned, but preſently the Sand begins to run out. The longer a man lives; the leſs he hath to live. Oh did we but ſee the Glaſs of our Life running, many of us would ſee but little Sand remaining. Well then, let your going to the Houſe of Mourning, and following the Corps to the Grave, mind you of your mortality, that God will ſhortly bring you to the Grave, *The Houſe appointed for all men living*, Job 30. 23. *Vita hominum dum creſcit decreſcit, dum augetur, minuitur*, Cyſind.

Laſtly, *Let death of Friends put us upon preparing for Death.* 15th and laſt Uſe.

Seneca ſaid, *Ætate fruere, mobili curſu fugit*; Uſe time while you have it. He meant it not in that ſence in which the merry Greeks and voluptuous Epicures take it, 1 *Cor.* 15. 32.

Let

Part 2. *Let us eat and drink, for to morrow we die:* But he would have us to imploy our ſhort time in doing vertuous actions. Labour that the Temple of Grace be erected in your ſouls, before the Temple of your bodies be pulled down.

Mr. Fuller in his *Holy War.* I have read how *Peter Waldo* (about the year 1160.) a Merchant of *Lyons*, rich in ſubſtance and learning, was walking and talking with his Friends, when one of them ſuddenly fell down dead; which lively ſpectacle of mans mortality ſo impreſſed the ſoul of this *Waldo*, that inſtantly he reſolved on a ſtrict reformation of life, which to his power he performed.

Mr. *Dugard* in his Serm. on *Pſ.* 89 48. pag. 39. *Ribad. de vita, Fr. Borgia,* lib. 1. c. 9. It is likwiſe reported of Sir *Francis Borgia*, a Spaniſh Courtier, That having been at the Funeral of the Empreſs, and conſidering how little a Grave had devoured all earthly Greatneſs, he ſaid, when he came home, *Anguſtæ mors mihi vitam attulit*; The death of the Empreſs hath brought me life: and forthwith he became a wonderfully reformed man. So when Friends die, and we return from their burial, let us reſolve to lay aſide worldly vanities, and return home more grave and ſerious: Let us ſet our Houſe and Souls in order: Luke 12. 40. *Be ye therefore ready; for the Son of Man cometh at an hour when ye think not.* As we know not the time of our general, ſo neither of our particular judgment. It is good for us to ſtand upon our watch, *Mar.* 13. 32. and to improve all our opportunities both of doing and receiving good, that ſo we may be as the wiſe Virgins, (*Mat.* 25.) having Oyl in our Lamps, Grace in our Hearts; and may be fitted and prepared

to

to meet the Bridegroom of our Souls when ever he cometh. *Part 2.*

Now becauſe preparation for Death (though laſt mentioned) is a chief and principal uſe that we ſhould make of death of Friends; I ſhall therefore ſomewhat enlarge upon it, and ſhew you in the next Chapter wherein it conſiſts.

CHAP. II.

Shewing wherein preparation for Death conſiſts.

NOW preparation for Death conſiſts in theſe following Particulars.

1. *In praying unto God.* 1. Dir. *Precandos*

Confeſs thy manifold ſins at the Throne of Grace, and pray to God for pardon thereof. *Moſes, David, Daniel, Paul,* and other good men mentioned in Scripture were converſant in this duty of Prayer. Our Saviour himſelf, *in the dayes of his fleſh, offered up Prayers and Supplications with ſtrong crying and tears,* Heb. 5. 7. The * *Publican* confeſſing his ſins, and moſt humbly ſuing out the pardon of them, went away juſtified, *Luke* 18. 13, 14. How did Chriſt remember the Thief upon the Croſs praying to him, *Luke* 23. 42, 43. *Jacob* was frequent and prevalent with God in prayer, *Gen.* 32. 28.

* *Per miſerere mei tollitur ira Dei.*

Part 2.

32. 28. even when he was old and weak, he humbly presented his devotion to God, *Gen.* 48. 31. *Heb.* 11. 21. *Stephen* that saw Heaven opened, *Acts* 7. 56. as he lived, so he died praying, *vers.* 59. *Luther* he died praying and resigning his Spirit into Gods hands. *Erasmus* breathed out his Soul in these Ejaculations, *Mercy sweet Jesus; Lord loose these Bands; How long Lord Jesus? How long? Jesus Fountain of Mercy, have mercy upon me, &c.* Bishop * *Usher* he died like Mr. *Perkins*, who expired with crying for mercy and forgiveness. Pray then to God that he would pardon your manifold sins, and fit you for death: say with *David*, Psal. 39. 4. *Lord make me to know my end, and the measure of my dayes, that I may know how frail I am.* Pray with *Moses*, Psal. 90. 12. *So teach us to number our dayes, that we may apply our hearts unto wisdom.* Prayer rightly performed *(as a learned Doctor saith)* is the best Sacrifice which the Soul can send up into Heaven.

Abel rediv. in life of *Luther* and *Erasmus.*

* Dr. *Bernard* in life of B. *Usher.*

Dr. *Abbot* on *Jonah* 4. 2. p. 521.

2. Dir. *Peccata deplorando*

2. Preparation for Death consists *in bewailing our sins.*

We should be like *Doves of the Valleys, all of us mourning every one for his iniquity*, as the Prophet speaks, *Ezek.* 7. 16. *A broken and contrite heart*, (saith *David*) *O God, thou wilt not despise*, Psal. 51. 17. The words are a μνωσις; he means, God highly prizeth a broken and contrite heart under the sence of sin. St. *Bernard* saith, *Qui non plangit peccata, non sentit*

Ἀγαθοὶ ἐπιδάκρυις ἄνθρες.

tit vulnera; He is not ſenſible of his ſpiritual wounds, who doth not bewail his ſinful condition. And again ſaith another Father, St. *Auſtin*; *Graviſſima peccata graviſſimus lamentis indigent*; Great ſins call for great ſorrows. *David* ſaith, Pſal. 6. 6. *All the night make I my bed to ſwim*; *I mater my couch with my tears*: and Pſal. 38. 6. *I go mourning all the day long*: ſo that night and day he mourned for his ſins. And *Peter* having ſin'd, *he went out and wept bitterly*, Mat. 26, 75. The crowing of the Cock was a Monitor of his fault: And ſome ſay he never heard a Cock crow after; but he wept bitterly for his offence in denying ſo ſhamefully (as he did) his Lord and Maſter. St. *Paul* complains of a Body of Death, *Rom.* 7. 24. * *Tertullian* ſaid, *Nulli rei natus niſi pœnitentiæ*, That he was born for penitential ſorrow. All that are fitted for death, are *Benoni*'s, Sons of Sorrow, and their tears for ſin are ſo many diſſolved Pearls. Nay they do not only weep for their own ſins, but likewiſe for the ſins of others. So did *Ezra*, *Nehemiah*, *Daniel*, &c. They endeavour to waſh away thoſe ſins with a flood of tears, which they cannot bear down with a ſtream of power. Thus did *David*, Pſal. 119. 136. So did *Iſaiah*, *Iſa.* 6. 5. And *Jeremiah* wiſheth *his eyes were a Fountain*, Jer. 9. 1. he would have them not to drop as a Limbeck, but like a Fountain ſend forth ſtreams of tears to bewail the ſins and miſeries of the People. So St. *Paul* could not ſpeak of the ſins of others without tears in his eyes, *Phil.* 3. 18. Now as St. *Ambroſe* told *Monica*, weeping

Part 2.

* *Tertul.* lib. *de Pœnitent*, c. *ult.*

Part 2. weeping for her Son *Auſtine*, *Impoſſibile eſt tantarum lachrymarum filium perire*: So may I ſay to thoſe that weep for their own ſins and the ſins of others, it is impoſſible they ſhould eternally miſcarry. Yea, *Auſtin* himſelf ſaid of his Mother and other good Women, *Mulierculæ iſtæ lachrymis ſuis Cœlum nobis præripiunt*; when we have done all we can with our learning, theſe Women with their tears will get Heaven before us. Indeed the way to Heaven is by *Weeping-Croſs*. *Jacob*, as you read *Gen.*29. could not obtain *Rachel*, till he had firſt married *Leah*: Heaven is a beautiful place, as *Rachel* was a beautiful perſon: but there is no obtaining it, till we have got our eyes bleared (*Leah*-like) with penitential tears. To end this, Chriſt oft went (as we read in the Goſpel) from *Bethanie* to *Jeruſalem*: So a true Chriſtian muſt go from the Houſe of Sorrow to the Viſion of Peace.

3. Dir. *Deplorata relinquendo.*

3. Preparation for Death conſiſts, *In forſaking the ſins we mourn for.*

After you have diſgorged your ſin by ſorrowful confeſſion, take heed you *turn not again with the Dog to your former vomit*, 2 Pet. 2. 22. which if you do, it will highly aggravate your ſin, not at all eaſe you of the burthen. So ſaith St. *Auſtin*, *Qui pectus ſuum tundit, & ſe non corriget, aggravat peccata non tollit.* And St. *Bernard* ſaith, *Verus pœnitens ſemper eſt in labore & dolore, dolet de præteritis, laborat pro futuris cavendis*; A true Penitent (ſaith he) is full of ſorrow and care; ſorrowful he is for what is

is past, careful he is for the future to avoid the sins he hath sorrowed for. And St. *Ambrose* saith, *Ille vere plangit commissa, qui non committit plangenda*; He truly lamenteth the sins he hath committed, who doth not afterwards commit such things as are to be lamented. We ought to renounce all sin, *Peccatum in deliciis*, as St. *Bernard* calls it, that darling sin which lies nearest the heart: According to our Saviours Precept, we should *pluck out a right eye*, and *cut off a right hand*, i. e. Part with sins that are as near and dear unto us as the members of our body, *Mat.* 5. 29, 30. *Col.* 3. 5. *Part 2.*

——— *Immedicabile vulnus*
Ense recidendum est, ne pars sincera trahatur.

Better to part with a gangren'd Member that is offensive, then endanger the whole life. So it is better for you to leave your dearest sins, or the occasions and incentives thereto, then that the whole man should be utterly and eternally ruined by them. St. * *Jerom*'s counsel is to be followed, *Nulli parcas, ut soli parcas animæ*; Spare not lust but let it be mortified, that so thy Soul may be spared; for *fleshly lusts war against the Soul*, 1 Pet. 2. 11. Say not of any sin, as *Lot* did of *Zoar*, Gen. 19. 20. *Is it not a little one, and my Soul shall live?* O my Friend! there is no little God to sin against, no little punishment reserved for any sin: for *Rom.* 6. 23. *The wages of sin is death*, τὰ ὀψωνία. It is not said, that the wages of this or the other sin is death, but of sin indefinitely,

* *Jerom.* lib. 2. Ep. 15.

Part 2.

i. e. of all ſin, of every ſin, of any ſin. Death not onely temporal, but eternal too (for this is chiefly here meant, as it appears by the oppoſition to eternal life in the Text) is as due to every ſin lived in, as wages is to him that earns it. And thereupon St. *Auſtin* ſaid, *Audacior eſt qui cum uno peccato dormit, quàm qui cum ſeptem hoſtibus:* He is fool-hardy indeed that can ſleep ſecurely in any known ſin. Even thoſe ſins which you count ſmall faults, become great by frequent repetition, and in a ſhort time lay Conſcience waſte: As ſmall expences multiplied inſenſibly waſte a vaſt Revenue: and therefore ſaith the ſame * Father, *Noli illa contemnere, quia minora ſunt, ſed cave quia plura ſunt,* &c. What your little ſins (as you call them) want of other ſins in weight, they make up in number, and therefore take heed of them. † *Small wounds multiplyed will let out life; and a great number of narrow leaks, endanger the ſinking of the ſtatelieſt Ship; and ſeveral minute drops of Rain, ſwell to an overflowing deluge.* *Ehud* kill'd *Eglon*, who was a very fat man, with a Dagger of a cubit long, as you may read, *Judg.* 3. 16. a long Sword could have done no more, it may be not ſo much. A Pocket-Piſtol, Pen-Knife, or Stilletto, are more dangerous many times than bigger Weapons, becauſe not diſcerned, and ſo no danger is ſuſpected. Thus it is with your ſmall ſins, (as you are pleaſed to call them) they are not taken notice of by you, and therefore you fear no harm from them; whereas indeed becauſe undiſcerned they are the more deadly. Reſolve then with *David*, to

* Auſt. *lib. De decem chordis.*

† See *Reſin'd Courtier.*

to *refrain thy feet from every evil way*, Pſalm 119. 101. Yea, to *hate every falſe way*, verſ. 104. *Vain thoughts*, verſ. 113. *as well as lying*, verſ. 163. For *Jam.* 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all:* That is, (ſay ſome) he makes it appear that he keeps no Precept in obedience to God, for if he did, he would refrain from every ſin as well as any ſin. Or according to Dr. *Hammond*'s Paraphraſe, *'Tis but a ſmall excuſe for you to think that this is but one tranſgreſſion, and therefore not conſiderable; for obedience to God's Will is required univerſally to all that he commands, and he that offends in one, though he keep all the reſt, is guilty of the breach of that obedience, and puniſhable as well as if he had broken all.* In vain doth any man hope for Heaven that lives in any known ſin. 1 *John* 3. 3. *He that hath this hope,* (*viz.* of ſeeing God in glory, *verſ.* 2.) *purifieth himſelf even as he is pure.* Heaven is not like your common Inns that receive all comming, or like the Ark in which entred both clean and unclean Beaſts: No, *there enters in nothing that defileth*, Rev. 21. 27. *and* Rev. 22. 15. *ſee* 1 Cor. 6. 9, 10, 11. *and* Gal. 5. 19, 20, 21. There is a Catalogue of ſins mentioned, I pray you obſerve them, and learn to avoid them, if you expect to have a better life when this is ended. He that dies to ſin when he lives, ſhall live when he dies, and may ſay upon his death-bed as *Myconius* ſaid to *Luther* his Friend that came to viſit him, *This ſickneſs is not unto Death but unto Life*; for when he dies to nature, he ſhall live with

Part 2.

Dr. *Boreman*'s Sermon on *Phil.* 3. 20 p. 47, 48.

Part 2. God unto all eternity. *Let us therefore* (as the Author to the *Hebrews* exhorts, Heb. 12. 1.) *lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.* As Racers lay aside things burthensome and troublesome, so do you lay aside sin, which is a burthen, and hinders you in your spiritual Race. * Some say the Greek word ἀποθέμενοι, signifies a *casting off, as a man doth a long worn suit, that begins to do him discredit to wear it*; or rather, as a man coming out of Prison having filthy rags about him, and full of Vermine, hurls them away into a Dunghill or Ditch, and never purposeth to touch them more. It is called εὐπερίστατον ἁμαρτίαν, sin that doth beset us or wrap us about. A Metaphor taken from a long Garment. Deal with the old worn Garment of sin, as *Elijah* did by his Mantle, 2 *Kings* 2. 13. lay it aside, if ever you think to ascend to Heaven.

* See *Crit. sacra* in vocem Ἀπτίθημι.

4. Dir. *Benefaciendo.*

4. Preparation for Death consists *in doing good works.*

Negative Holiness will not bring with it Positive Happiness. Many build their hopes of future happiness upon this sandy Foundation, That they are no Drunkards, Whoremasters, Swearers, Lyars, *&c.* Because they are not guilty of open scandalous miscarriages, therefore they bless themselves in their condition, as the *Pharisee* did, *Luke* 18. 11. *God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.* It

is

is good indeed to keep our selves unspotted from the World, but this is not sufficient, we must do good works, visit the Fatherless and Widows in their affliction; This is pure Religion, and undefiled before God, as St. *James* tells us, *Jam.* 1.27. It is not enough not to do evil, but we must likewise do good, *Ps.* 34.14. *Isa.* 1.16, 17. *Rom.* 12.9. Sinful omissions are not to be looked upon as bare negations or privations, but as breaches of a positive Law, which commands the contrary; so that omission of duty is as damnable as commission of sin. God cursed *Meroz*, not for fighting against the People of God, but because they did not come out to their help against the Mighty, *Judg.* 5.23. It was as true a fault in them, *Hag.* 1. 2. &c. not to set up the House of God, as in others to pull it down. The Tree that bears not good fruit, is fuel for the fire, as well as the Tree that bears evil fruit, *Mat.* 3. 10. *Mat.* 7. 19. The unprofitable Servant was cast *into utter darkness*, not for spending, but for not improving his Masters Talent, *Mat.* 25. 30. So the five foolish Virgins (as you may read before, *vers.* 3. and 10. compared) were shut out of doors, not for abusing in wasting, but for wanting of Oil: So you may read afterwards in that Chapter, many will be doomed to Hell because not active in works of charity, *vers.* 41, 42, &c. It is not said, ye took away my Meat, Drink, and Cloaths from me, but ye gave me no Meat, Drink, Cloathing, *&c.* therefore *depart from me ye cursed into everlasting fire*, &c. So * *Dives* was cast into the place of torment, (*non quod* * *Luk.* 16.19.

Part 2. *quòd abstulit aliena, sed quòd non donavit sua*) not for robbing, but for not relieving poor *Lazarus*. Good works are necessary, Salvation is not ordinarily obtained without them, as these places shew, *Mat.* 25. 34, &c. *Luk.* 16. 9. *Rom.* 2. 6, 7, 8, 9, 10. *Gal.* 6. 9, 10. 1 *Tim.* 6. 18, 19. *Heb.* 6. 10. & 10. 24. [*Nemo malâ morte unquam moriebatur qui libenter opera charitatis exercuit*, Jerom. *Bona opera sunt prædestinationis occultæ indicia, futuræ fœlicitatis præsagia, via regni, non causa regnandi*, Bernard. *Actus boni Christianæ fidei quasi testes, quia Christianus nisi bona opera fecerit, fidem suam penitus approbare non possit*, Salv.] Now when I speak of good Works, I do not only mean works of Charity; for works of Piety, and of our particular Callings, are also good works. Be much then in praying, reading, hearing, meditating, alms-deeds, and the like. To shut up this Particular, we read how *Jacob* when he went to his own Countrey, sent his Droves before him, *Gen.* 32. 16. and he followed after them: Heaven is a Christians Countrey, send droves of duties thither afore-hand, as Prayers, Meditations, Affections, Longings, Alms-deeds, &c. that so when you depart this Life, you may follow after them.

Greg. Hom 40.

Bern. Tractat. de gratia.

Salvian de gub. Dei lib. 4. p. 99.

5. Dir. *Virtutes Christi induendo.*

5. Preparation for Death consists *in putting on the Vertues of Christ.*

You set your Watch not by the Clock but by the Sun; order your motion according to that of Christ, the *Sun of Righteousness*. Christ pro-

propounds himself an Example, and commands us to learn of him, *Mat.* 11. 29. 1 *Pet.* 1. 21, 22. He sets himself as a Pattern for us to work by, or as a Copy for us to write after. I'll name some Vertues that shined forth with greatest lustre in the Life of Christ, and should likewise be conspicuous in the lives of all such as expect Salvation by him. Part 2.

1. *There was in Christ Spiritual Wisdom.* Christ when he was a Child, was sitting among the Doctors, and was able to pose them; Luke 2. 46, 47. *He was sitting among the Doctors, both hearing them, and asking them questions; and all that heard him, were astonished at his understanding and answers,* Orig. ἐξίστατο, They were out of themselves with admiration. It was beyond their understanding what they heard from him in the *preludium* of his Ministry. And he is said to *encrease in Wisdom,* ver. 52. In respect of his humane nature he did so, but as God, he was absolutely perfect in knowledge. *Solomon* who was the Oracle of his Age, 1 *Kings* 4. 29, 30, 31. was a Type of Christ, *in whom are hid all the Treasures of Wisdom and Knowledge,* Col. 2. 3. *A Spirit of Wisdom and Understanding, of Counsel and Knowledge, did rest upon him,* Isa. 11. 2. Let us resemble him in Wisdom. Labour to be filled *with the knowledge of God's Will, in all wisdom and spiritual understanding, — increasing in the knowledge of God,* Col. 1. 9, 10. The *New Man is renewed in knowledge after the Image of him that created him,* Col. 3. 10. Gods Children are savingly enlightned, 2 *Cor.* 4. 6. *Luk.* 4. 22.

Part 2. Such as *have their underſtandings darkned through the ignorance that is in them, are alienated from the life of God*, Epheſ. 4. 18. Yea, and from the life of Chriſt too.

2. *There was in Chriſt meekneſs and patience.* Chriſt was *a Man of ſorrows, and acquainted with grief*, Iſa. 53. 3. He was a Man of ſorrows; it is an Hebraiſm, and ſignifies the manifold ſorrows he met with, as though he had been wholly made up of ſorrow: and he is ſaid to be acquainted with grief; Grief was his Acquaintance, his Familiar, it lodged with him, it was no ſtranger to him. He was hurried from place to place, poſted from Judge to Judge, put over from torment to torment, from the Garden to *Annas*, from *Annas* to *Caiphas*, from *Caiphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* again; *Cruelty* (as one ſaith) *walking the Circle, and Impiety* (if ever) *now treading the Ring.* Yet under all indignities offered, he opened not his mouth murmuringly or impatiently: *Iſa.* 53. 7. *He was oppreſſed, he was afflicted*, (ſaith the * Evangelical Prophet) *yet he opened not his mouth; he is brought as a Lamb to the ſlaughter, and as a Sheep before the ſhearers is dumb, ſo he openeth not his mouth.* He died the painful, ſhameful, and accurſed death of the Croſs, without the leaſt bleating of impatience, ſee *Heb.* 12. 2, 3. ſo 1 *Pet.* 2. 21, 22. 23. This Leſſon he would have us learn from him, promiſing that thereby we ſhall find reſt to our Souls, *Matth.* 11. 29. Conſidering the manifold afflictions we may meet with in our Chriſtian courſe, we have need of

Tota vita Chriſti continuata paſſio.

* *Non tam Prophetam quam Evangeliſtam dicendus.* Hieron. ad Paul. & Euſt. Tom. 3. p. 26.

of patience. Heb. 10. 36. *Ye have need of patience, that after ye have done the Will of God, ye might receive the promise.* Part 2.

3. *There was in Christ humility and self-denyal.*

Gal. 4. 4. *When the fulness of the time was come, God sent forth his Son.* And this Son emptied himself of his glory, * πλήρωμα χρόνου κένωμα χριστοῦ. *He that thought it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men; and being found in fashion as a Man, he humbled himself,* &c. *Phil.* 2. 5, 6, 7, 8. He was born in *Bethlem*, a mean City, in a Stable, a very mean Room, the Manger was his Cradle, the Cobwebs his Canopy: He conversed with (not as a Companion, but as a Physitian) the meanest of men, Publicans and Sinners: He sought not humane applause, but suppres'd his own praises. We read in the Gospel how he forbad his Patients to declare their Cure, and desired his Miracles might be as invisible as his God-head: He unlockt the mouth of the Dumb, and then cryed, *See you tell no Man*; which was to tie up that Organ which he had before loosed; so he drew the Curtain from the blind mans eyes, and yet commanded him not to see and take notice of his Physician; so he restored the withered hand, and straight-way, as it were, dryed it up again in forbidding its use, crying, *Point not at me.* What greater token of his humility and self-denyal than this? Nay, when some would have made him King, he with-drew himself,

* Bishop *Andrews*, on *Gal.* 4. 4.

Mr. *Abraham Wrights* 3d Serm. *Cant.* 2. 2.

John

Part 2.

John 6. 15. and elsewhere told them, *His Kingdom is not of this World.* He washed his Disciples Feet, to teach us, by his own Example, a Lesson of loving condescention, *John* 13. 14, 15. Let us resemble Christ in humility and self-denyal, *Mat.* 11. 29. *Learn of me* (saith Christ) *for I am meek and lowly in heart, and ye shall find rest to your souls.* And *Luke* 9. 23. Christ said, *If any man will come after me, let him deny himself, and take up his Cross daily, and follow me.* A proud man that will not stoop, cannot enter into the narrow Wicket of Heaven. The Kingdom of Heaven belongs to the poor in Spirit, *Mat.* 5. 3. and to such as are little in their own eyes, *Luke* 12. 32.

Descende ut ascendas, humiliare ut exalta is, Aug.

4. *There was in Christ harmlesness and inoffensiveness.*

He is compared to a Lamb, *John* 1. 29. A Lamb he was for innocency as well as meekness. The *Spirit is said to descend upon him in the likeness of a Dove,* Mat. 3. 16. What Creature more harmless then a Lamb among Beasts, and a Dove among Birds? They may suffer wrong from others, but they do none to others. Christ was very inoffensive, some of his very enemies acquit him, as you may read *Luke* 23. 4, 22. *Judas* who betray'd him, said, *He had sin'd in betraying innocent blood,* Mat. 27. 4. He walked very inoffensively both before God and Man, 1 *Pet.* 2. 22. Though he made his Grave with the World, and suffered betwixt two Malefactors, yet he *did no violence, neither was any deceit in his mouth,* Isa. 53. 9. He is such an High Priest as is holy, harmless, undefiled,

defiled, *Heb.* 7. 26. Indeed many took offence at Christ, at the meanness of his Person, strictness of his Life, purity of his Doctrine, *&c.* Mat. 15. 12. Mar. 6. 3. but he gave none offence. Thus ought we to walk inoffensively, with St. *Paul*, endeavouring to *keep a Conscience void of offence both towards God and towards Man*, Acts 24. 16. so 1 Cor. 10. 32. *Give none offence*, saith the Apostle. We should be blameless and harmless, *Phil.* 2. 15. so 1 *Thes.* 2. 10. Christ would have us to be harmless as Doves, as well as wise as Serpents, *Mat.* 10. 16.

Ut nulli nocuisse potes, imitare columbam;
Serpentem, ut posset nemo nocere tibi.

Part. 2.

5. *There was in Christ usefulness and profitableness.*

He did good both to the Souls and Bodies of all that came to him with a desire to profit by him. He was anointed for this purpose, *Luke* 4. 18, 19. And we read *Acts* 10. 38. *He went about doing good.* He did not confine himself to one place, but as the Sun in its perambulation, so this *Sun of Righteousness* (for so he is called, *Mal.* 4. 2.) went about that he might do the more good. So let us do what good we can both to the Souls and Bodies of such as we converse with. Let us be useful with our Purses, Prayers, and wholsome Instructions. Believers are profitable. Converted *Onesimus* was ευχρηστος, according to his * Name (to which perhaps the Apostle alludeth) he was profitable. God bestows his Spirit upon them that

* Ονησιμος; *Utilis fructuosus.*

Part 2. that they may be profitable, 1 *Cor.* 12. 7. The Apoſtle ſought the profit of many that they might be ſaved, 1 *Cor.* 10. 33. *Mundo fideles utilitatem ſuæ præſentiæ non denegant.* *Muſcul. in Gen.* 1. p. 23.

6. *There was in Chriſt zeal for his Fathers Glory.*

Chriſt though cool in his own, yet was hot in the concerns of his Father. See his holy indignation againſt ſuch as prophaned his Temple, *John* 2. 15, 16, 17. ſo *John* 4. 34. He counted it his *meat to do the Will of him that ſent him, and to finiſh his Work.* When his Mother and Brethren would have taken him off from Preaching, he would not then own them, for he ſaid, *Who is my Mother or my Brethren?* Mark 3. 33. Not that he did deſpiſe them, but preferred the Service of God before them; ſee *Luke* 2. 48, 49, 50, 51. ſo ſhould we be zealous for God's Glory. We ſhould *be fervent in Spirit, ſerving the Lord,* or according to Orig. ζέοντες τῷ πνεύματι, we ſhould be ſeething hot in Spirit, *Rom.* 12. 11. We ſhould have a zeal for God, and the duty that we are to perform. This God calls for, *Rev.* 3. 19. And Chriſt died to redeem unto himſelf a peculiar People *zealous of good Works,* Tit. 2. 14. *Moſes* was zealous, *Exod.* 32. 19. ſo was *Phinees,* Numb. 25. 11. ſo was *David,* Pſal. 69. 9. ſo St. *Paul,* Acts 17. 16. and ſo are all true Chriſtians in ſome meaſure zealous. St. *Cyprian* ſpeaks of Chriſtians in his time that were *Tanquam Leones ignem ſpirantes,* Like Lyons breathing forth the Heavenly fire of Zeal.

7. *There*

7. There was in Christ compassion to his Enemies. Part 2.

When his Enemies came to take him, one would have thought he should have call'd for fire from Heaven, (as *Elijah* did, 2 *Kings* 1. 10.) and thereby have consumed his Adversaries: But this was against the loving Nature of Christ, as well as against the * Nature of Fire, that it should descend to destroy them, *Luke* 9. 54, 55, 56. Nay, Christ would not onely not destroy them, but he useth means to reclaim them from sinful courses, that he may save them. This good *Samaritan* would gladly have healed their spiritual Wounds. How passionately doth he complain! John 5. 40. *Ye will not come unto me that ye might have life.* And again, *Mat.* 23. 37. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee: how oft would I have gathered thy Children together, even as an Hen gathereth her Chickens under her Wings,* (which would have been for your safety) *and yet ye would not.* When his Enemies hearts became (like to Clay) more hardned by the Sun-shine of those favours which should have melted them, he then grieved for the *hardness of their hearts,* Mark 3. 5. and like a Judge, passeth Sentence with tears in his eyes, *Luke* 19. 41, 42. And *when he was come near, he beheld the City, and wept over it, saying, If thou hadst known,* (there he weeps) *even thou,* (there he weeps again) *at least in this thy day* (he goes on still weeping) *the things that belong unto thy peace,* (now he weeps amain, and tears do so fast trickle down his

* *Omne leve sursum tendit.*

Part 2. his cheeks that they hinder him from ſpeaking; and he breaks off abruptly as men do in a paſſion) *but now they are hid from thine eyes.* Our Saviour here ſhed tears for them who were about to ſhed his blood. Yea, we find him praying for his Enemies, when they had given him the worſt that malice could invent, or cruelty impoſe. Luke 23. 34. *Then ſaid Jeſus, Father forgive them, for they know not what they do. Then ſaid Jeſus,* — When ſaid he this? Why even then when he was ſuffering the painful, ſhameful, and accurſed death upon the Croſs. Yea ſome think he prayed for his inſulting Enemies, before he provided for his weeping Mother, *John* 19. 26, 27. Let us then pity and pray for our Enemies, ſo did *Stephen,* Acts 7. 60. This Chriſt commands by Precept, as well as commends by Pattern, *Matth.* 5. 44. *&c.* Let us *bleſs them that curſe us,* Rom. 12. 14. Nay, we ſhould mourn for them in affliction, as *David* did, *Pſal* 35. 13, 14. *In a word, if thine Enemy hunger, feed him; if he thirſt, give him drink.* — *Be not overcome of evil, but overcome evil with good,* Rom. 12. 20, 21.

8. *There was in Chriſt love to the godly.*

He loved them with a love of complacency and delight, *John* 13. 1. He bare a conſtant love towards them. They were like golden Letters engraven indelibly upon his heart. His love to them appeared by his accompanying with them, by counſelling, reproving, comforting, clearing their innocency, *&c. Matth.* 9. 14. *Mat.* 12. 3, 4. rejoycing in their welfare, *Luk.* 10. 21. taking what is done to them as done to him-

himself, be it good or bad, *Mat.* 25. 40, 45. *Acts* 9. 4. praying for them, *Luke* 22. 31. *John* 17. 9, 11, 17, 20, 21. But his dying for them was above all an eminent instance of his love, *Gal.* 2. 20. He thought nothing too dear to part with for their sakes: He shed his precious Blood in great plenty for them, 1 *Pet.* 1. 18, 19. *Acts* 20. 28. When our Saviour shed but a few tears for *Lazarus*, the Jews collected thence his love towards him, *John* 11. 35, 36. Surely Christ's shedding his precious Blood in great plenty for the Elect, is a manifest token of extraordinary love towards them. Let us imitate Christ in love to the godly. Let us delight in them, and accompany with them, as *David* did, *Psal.* 16. 3. & 119. 63. Let us sympathize with them, *Rom.* 12. 15. Let us pray for them, so did St. *Paul* for the *Colossians*, Col. 1. 9, 10, 11. and for the *Thessalonians*, 1 Thes. 5. 23. In a word, We should be ready to lay down our lives for them if need require. 1 John 3. 16. *Hereby we perceive the love of God, because he laid down his life for us, and we ought to lay down our lives for the Brethren.* And this unfeigned love to the godly, is as sure a note to know whether a man be in the way to Heaven, as pronouncing the word * *Shibboleth* was to know an *Ephramite* from a *Gileadite*. Here what St. *John* the beloved Disciple saith, 1 John 3. 14. *We know that we have passed from Death to Life, because we love the Brethren. Be ye therefore* (as St. *Paul* saith, *Ephes.* 5. 1, 2.) *followers of God as dear Children; and walk in love, as Christ also hath loved*

Part 2.

* *Judg.* 12. 6.

Part 2. *ved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.*

9. *There was in Christ thanksgiving.*

When Christ ate Victuals, he lift up his eyes and gave thanks, *John* 6. 11, 23. He was thankful for Spiritual Blessings. Mat. 11. 25. *At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes.* This is spoken by Christ, after the seventy had returned and told him what good success they had, as may be gathered from *Luk.* 10. 17, 21. He did thankfully acknowledge God's mercy in revealing Gospel-Mysteries to poor simple Creatures that knew no more in Gospel-Mysteries, then Babes knew in Worldly-Businesses. And John 11. 41. *Jesus lift up his eyes, and said, Father I thank thee that thou hast heard me.* Indeed Christ's whole life was a glorifying of God: John 17. 4. *I have glorified thee on Earth.* Let us imitate Christ in thankfulness; Let us thankfully acknowledge both spiritual and temporal Mercies to proceed from him, as the Apostle speaks, Eph. 5. 20. *Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ.* 1 Thes. 5. 18. *In every thing give thanks, for this is the Will of God in Christ Jesus concerning you. Adam* had he continued in Paradise, should have sung praise unto God: And the Saints now in Heaven, as so many blessed Quiristers, are continually chanting forth Divine Anthems of praise,

praiſe, *Rev.* 4. 10, 11. And Dr. *Sibs* ſaith, *They that begin not Heaven upon Earth, ſhall never go to Heaven when taken from the Earth.* Let us then bear a part here in ſinging praiſes to God, (which is a pleaſant and comely duty, *Pſal.* 147. 1.) if we would hereafter have admittance into the Cœleſtial Quire, to ſing forth perpetual *Hallelujahs.* Future happineſs is called *Glorification,* John 13. 32. And he that gives not glory unto God here, ſhall not hereafter be glorified by God. Let us then be much in thankſgiving; for as God ſaith, Pſal. 50. 23. *Whoſo offereth praiſe, glorifieth me; and to him that ordereth his converſation aright, will I ſhew the Salvation of God.* Part 2.

10. And laſtly, to name no more, *There was in Chriſt Heavenly-mindedneſs.*

He lived on Earth, as if he had been ſtill in Heaven: The gaudy vanities of this World were too pittiful a lure for him to be taken with. So Heavenly-minded he was, that he extracted many *ſpiritual contemplations* & *inſtructions* from all ſorts of earthly objects & occaſions that were before him. Upon the ſight of *Jacob*'s Well, he preacheth to the Woman of *Samaria* concerning the *Living-Water,* John 4. 10. By which *Theophilact* underſtands, (as we are told) τὴν χάριν τὲ ἁγίε πνέυματος; *the Grace of the Holy Spirit,* which refreſheth the weary Soul even to life eternal, *verſ.* 14. So when he had wrought the Miracle in feeding five thouſand with five Loaves and two Fiſhes, he teacheth them that ſought after him, that they ſhould not *labour for that Meat that periſheth; but*

Part 2.

for that Meat which endureth to everlasting life, John 6. 27. And after tells them, He was the *Bread of Life*, verſ. 32. 33. ſo John 15. 1. paſſing through or by ſome Vineyard, he tells them, That he was the *True Vine, and his Father the Husband-man.* It was Chriſt's uſual manner, upon the ſight of things temporal, to raiſe Spiritual and Heavenly Meditations. Let us play the Divine Chymiſts, and extract Spiritual Inſtructions, and Heavenly Meditations, from Worldly Occurrences. The Moraliſt could ſay, *Quàm contemptibilis res eſt homo, ſi non ſupra humana ſe exercuerit!* What a dung-hill wretch is Man, if he mind only earthly things! The Apoſtle tells you, The *end of* ſuch is *deſtruction*, Phil. 3. 19. but ſaith he, *verſ.* 20. *Our converſation is in Heaven:* Chriſtians are (*ad majora nati*) born to look after greater things than the World affords. Let us then (as we are commanded, *Col.* 3. 2.) *ſet our affections upon*, (or according to * Orig.) let us favour and mind *the things that are above, and not the things upon earth.* Let not the Heaven-born Soul be impriſoned in an earthly body, or be chained in Fetters of earthly cares, but let it be dilated in its ardent deſires after Heaven and Heavenly Objects.

Senec. Præfat. in *Natural. Queſt.*

Nos ut Cœlorum cives, nosmet gerimus, Beza

* τὰ ἄνω φρονεῖτε.

See Dr. *Boreman's* Serm. on *Phil.* 3. 20

Theſe and the like vertues which appeared in the Life of Chriſt, muſt appear in our lives and converſations, elſe we cannot be ſaved. 1 John 2. 6. *He that ſaith he abides in him, ought himſelf alſo ſo to walk even as he walked.* Chriſt was *full of Grace*, John 1. 14. and true Chriſtians that are in Chriſt, not only in regard of outward

outward profeſſion, but likewiſe in reſpect of ſaving union, they partake of *his fulneſs*, verſ. 16. All God's Elect are conformed to the Image of his Son, *Rom.* 8. 29. 1 *Cor.* 11. 1. The Oyl poured on *Aaron*'s Head, ran down upon his Beard, and went down to the Skirts of his Garments, *Pſal.* 133. 2. by which was ſignified, That the very ſame Oyl of Grace that was poured on the Head *Chriſt Jeſus*, is thence derived unto all, even the meaneſt of his Members. As *Jacob* was bleſſed by his Father *Iſaac* in the goodly Raiment of his *Elder Brother*, Gen. 27. 15, 27, compared. So muſt we have on the Spiritual Garment of Chriſt's Vertues, who is our Elder Brother, if we expect the Bleſſing of our Heavenly Father. Theſe and the like Vertues are called *Glory*, becauſe they undoubtedly lead to Glory, 2 *Cor.* 3. 18. View then Chriſt's Image in the Glaſs of the Goſpel, and labour to be transformed into that Image. *Put on therefore (as the Elect of God, Holy and Beloved) bowels of mercy, kindneſs, humbleneſs of mind, long-ſuffering, forbearing one another, and forgiving one another*, &c. *Col.* 3. 12, 13. And as St. *Peter* ſpeaks, 2 *Pet.* 1. 5, 6, 7, 10, compared, *Giving all diligence, add to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, Brotherly-kindneſs; and to Brotherly-kindneſs, Charity; —— for if ye do theſe things ye ſhall never fall.* And thus much for the fifth Direction.

Part 2.

Part 2.

6th & last Direction, *Fidendo.*

6. And lastly, *Preparation for Death consists in Believing.*

This though I mentioned last, is not the least, but chief Direction; see *John* 3. 14, 15, 16, 18, 36. To this *Paul* directed the trembling Jaylor, Acts 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.* Acts 10. 43. *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.* Christ is the *Lord our Righteousness*, Jer. 23. 6. He is *the Way, the Truth, and the Life*, as he tells *Thomas*, John 14. 6. He is the true way to Eternal Life, *Qui aliter vadit, cadit*; He that thinks to go to Heaven any other way, will fall short of it. For *there is none other Name given among men whereby we must be saved*, Acts 4. 12. See for farther proof of this, *Gal.* 2. 20. & 3. 11. 1 *Pet.* 1. 5, 9. 1 *John* 5. 13. Those Worthies mentioned *Heb.* 11. died in the Faith. St. *Paul* would not be found at the Day of Judgment in the most righteous Work that ever he did, *Phil.* 3. 8, 9. Nay *Bellarmine* himself, after a long Discourse concerning the merit of Works, he overturns all in his last conclusion, *Propter incertitudinem propriæ justitiæ, & periculum inanis gloriæ, tutissimum est fiduciam totam in solâ Dei misericordiâ reponere*; He thought it the safest way to put his whole trust in the mercy of God alone. Works must needs be a Sandy Foundation to build hopes of Eternal Life upon: For our best Works are imperfect, they flow from

from a foul Fountain; (for there is no mind so illuminated, but there is some darkneſs in it; no Heart ſo ſanctified, but there is ſome uncleanneſs in it); and therefore actions iſſuing thence, cannot be perfect, and conſequently not meritorious. Yet a true juſtifying Faith is ever accompanied with purity and charity, *Acts* 15. 9. *Tit.* 3. 8. *Jam.* 2. 14, &c. *Jude* 20. * *Fides ſola juſtificat, non ſolitaria*; Faith alone doth juſtifie, yet that Faith which juſtifies is not alone; as the Eye alone ſeeth in the body, yet the Eye which ſeeth is not alone in the body without the other ſenſes. Good Works are the Pulſe and Breath of a lively Faith. *It is as impious to deny the neceſſity, as to maintain the merits of good Works.* God hath joyned good Works and Salvation together in his Word, and *what God hath joyned together, let no man put aſunder.* But when we have done all we can do, let us confeſs our unprofitableneſs, and caſt our ſelves upon Gods Love and Favour, as the ſureſt hold. Let us build our hopes of happineſs upon Chriſt's ſatisfaction only, for indeed there is no other way then by this Ark to eſcape drowning. The Church is deſcribed, *Cant.* 8. 5. *leaning on her Beloved*, which as it betokens infinite familiarity within, ſo likewiſe faithful dependance upon him. Well then, as *Joſeph* ſaid to his Brethren, *Ye ſhall not ſee my face*, (he means with ſafety and favour) *except your Brother* Benjamen *be with you*, Gen. 43. 5. So neither ſhall we comfortably ſee God's Face hereafter, except we bring the Lord *Jeſus* (that *Benjamin*, the Son of his right Hand, *Col.* 3. 1. *Rom.*

Part 2.

See Bp. *Andrew's* Serm. on *Jer.* 23. 6.

* *Maccovius's* Diſtinct. cap. 13. de *Juſtif.*

Mr. *Abraham Wright's* Serm. on *Luk.* 16. 9.

Part 2. *Rom.*8.34.) with us in the Arms of Faith. Let us then act Faith upon the Lord *Jesus, who alone delivereth us from wrath to come,* 1 Thes. 1. 10.

Thus much for the matter wherein preparation for Death consists. I shall now shew you how you ought to put these Directions into practice.

CHAP. III.

Shewing how we ought to put the forementioned Directions into practice.

OUR Saviour saith, *Luke* 13. 24. *Many will seek to enter in at the strait Gate, and shall not be able.* And *Stella* gives this reason, *Quia tardè & insufficienter quærunt,* because they seek not after a right manner. Right means are to be used after a right manner. Put then the forementioned Directions into Practice.

Stella, on *Luk.* 13. 24.

First, *Early.*
Secondly, *Earnestly.*
Thirdly and lastly, *Constantly.*

1. *Festinanter.*

First, *Early or speedily,* whilst young, healthful and strong.

This God calls for, *Eccles.* 12. 1. *Remember now thy Creator in the dayes of thy youth.* God's

God's Adverb is *manè*, betimes or early; the Devil's Verb is *mane*, tarry till afterwards: *Whether it be right in the ſight of God to hearken unto the* Devil *more than unto God, judge ye*, Acts 4. 19. O do not put off preparation for Death till ſickneſs. Thou mayeſt perhaps die ſuddenly: An Impoſthume, Squinancy, Apoplexy, or ſome ſuch Diſtemper may ſuddenly diſpatch thee, in ſo much that thou ſhalt not have time to call upon God for mercy. Some that have gone to bed in good health, (as they thought) have been found dead the next morning; dead they were before they could tell what ailed them. But in caſe God exerciſe thee with ſickneſs, thou wilt be very unfit to go about this great Work; thy thoughts will be upon thy pain, and they enquieries will be after a Remedy proper for the removing the Malady. Friends about thee (without any ground for it) will be ready to tell thee, *(what thou art glad to hear, and willing to believe)* that there is great hopes of thy recovery. Theſe flatterers are *miſerable comforters*; for in caſe thou groweſt deadly ſick, (as thou may'ſt do of a ſudden) then it is ten to one thy *Will* is to make. Worldly things are to be diſpoſed of, (for men generally are too too blame herein, putting this off to extream ſickneſs) and this making thy *Will*, takes up a conſiderable part of that little time allotted thee. Upon this follow exclamations and outcries of near Relations, together with the clamour of thy ſins, (if Conſcience be awakened) enough to diſtract thee: Impertinent viſits of Friends which come only with an

Part 2.

Part 2. *How do you? I am ſorry to ſee you in this condition*, &c. do rather hinder than further Devotion: And perhaps by this time, through want of ſleep and extremity of pain, thou wilt be light-headed, unfit to liſten to any good counſel, if given to thee; as *the Iſraelites who hearkned not to* Moſes *for anguiſh of Spirit*, Exod. 6. 9. Do not then put off this great Work till ſickneſs, no nor till old Age neither; for Life is uncertain, as I have ſhewed. We know not how ſoon our Pulſe may leave beating: We can call no time ours but the preſent. Τὸ σημερον μέλεμμοι, τοδ' αὔριον τις οἶδε; *This day is mine and thine, whoſe to morrow may be we know not.* To day then cannot be too ſoon to ſet upon this Work, becauſe to morrow may be too late. I have read of *Archias* the *Lacedemonian*, that whilſt he was in the midſt of carnal Jollity quaffing with his Companions, one preſented to him a Letter (wherein was ſignified that ſome did lie in wait to take away his life) and deſired him to peruſe it preſently, for it was a Letter of ſerious concernment; but he careleſly replyed, *Seria cras*, let ſerious things alone till to morrow; and that very night he was ſlain. Oh! then reckon not of many years, ſeeing thou art not Lord of to morrow, *Prov.* 27. 1. But if God ſhould grant thee longer ſpace to repent in, yet he may deny thee the means of Grace, or he may deny his Grace to make a good improvement of the means. See what is ſaid of *Jezebel, I gave her ſpace to repent of her Fornication, but ſhe repented not*, Rev. 2. 21. Repentance is not in our own power to be performed

as

Part 2.

at pleasure, it is God's Gift, *Jer.* 10. 23. *Acts* 11. 28. 2 *Tim.* 2. 25. And if we slight God calling upon us now, (who in the seasons of Grace is willing to be found of us, 2 *Cor.* 6. 2. *Isa.* 65. 5. *Prov.* 8. 17.) he may justly slight us in sickness and old age, when his judgements break forth upon us: We may then seek early, and that early be too late to find him, *Prov.* 1. 24, &c. As *Jeptha* said to the Elders of *Gilead*, Judg. 11. 7. *Did not ye hate me, and expel me out of my Fathers House? And why are ye come unto me now when ye are in distress?* So may God justly say to such as defer preparation for Death till sickness or old Age: Did not ye hate me in your youthful time, whilst healthful and strong, and say *unto me, Depart from us, we desire not the knowledge of thy wayes?* Job 21. 14. Why do you now, forced through fear or pain, come to me in your distress? Do we think God will be pleased with the Devils leavings? What King will receive a cripled Rebel that hath spent the best of his strength and time under his Enemies Colours? What Husband will receive his Wife that hath spent her youthful dayes amongst Ruffians and debauched Companions. If thou thinkest the flower of thine Age too good to give, God may justly think the dregs of it too bad to receive. How canst thou reasonably think that God should take pleasure in those dayes of which thou thy self wilt say, *Thou hast no pleasure in them*, Eccles. 12. 1. 2 Sam. 19. 35. 'Tis task sufficient for old Age to bear up under the infirmities of it. Preparation for Death in old Age or sickness,

† *Cum nemine obtrudi potest, itur ad me*, Ter.

Part 2. ſickneſs, is uſually weak and ſickly like the party, and proceeds rather from fear than love. How kindly doth God take it when we dedicate the firſtling of our years to his ſervice? *Jer.* 2. 2. *I remember thee* (ſaith God) *the kindneſs of thy youth.* — Youthful bodies are moſt active and ſtrong, and ſo moſt fit for the Service of God, who is a Spirit, a pure Act, and a living God. He whoſe Name is *I Am*, Exod. 3. 14. cares not for ſuch as ſay, They will be, but are not. *Now, Courteous Reader, what I have here ſpoken is out of a good intent, not to drive any to deſpair, but to prevent preſumption.* Well then, as *Abraham* roſe early in the morning to ſacrifice his Son, *Gen.* 22. 3. ſo let us *early in the morning of youth* ſacrifice our ſins, or dedicate our ſelves, both Soul and Body to God's Service.

2. *Ardenter.*

2. Put the forementioned Directions into practice *Earneſtly.*

This God calls for, *Luk.* 13. 24. *Strive to enter in at the ſtrait Gate.* (Αγωνίζεσθε * *Quaſi in agone contendite, extremas ſummaſque vires velut agonizantes exerite*). Strive as Wreſtlers do, put to all their ſtrength: ſo the word ſignifies. We ſhould *give diligence to make our Calling and Election ſure*, 2 Pet. 1. 10. Yea, *all diligence*, v. 5. *Thou haſt commanded us* (ſaith *David*, Pſal. 119. 4.) *to keep thy Precepts diligently*, מאד *valde*, that is, with all diligence and watchfulneſs, and earneſt endeavour. So Dr. *Hammond* in Loc. Nay, we are not only to *give diligence, but to put forth holy violence*, Mat. 11. 12. Luke 6. 16. The twelve Tribes are ſaid to ſerve God *inſtantly*,

* *Cornelius a Lap. in locum.*

ly, day and night, *Acts* 26. 7. Orig. ἐν ἐκτενείᾳ, with a kind of extension or vehemencie. St. *Paul* tells you what he did, *Phil.* 3. 13, 14. Ἐπεκτεινόμενος διώκω, Like a man running a race, he press'd forward, stretch'd forth his Neck and Arms, and ran swiftly towards the Mark. True Christians are called *lively stones*, 1 Pet. 2. 5. They are compared to stones for solidity and stability, but called Lively Stones for their Zeal and Activity. Lazy wishes, and luke-warm desires, will not serve our turn. *Numb.* 23. 10. He lies under the prophetick Curse, that *doth the Work of the Lord negligently*, Jer. 48. 10. All that we do for God without zeal, is but *opus operatum*, meer performance of the Work, which can no more ascend to Heaven, than Vapours from the *Still*, unless there be fire under it, as a worthy * Divine tells us, Dulness, Drowsiness, Luke-warmness is unsutable to the work of the Lord. We should serve him with most awakened affections, and most serious intentions of Spirit, *Deut.* 11, 13. *Mat.* 22. 37. God hath threatned *to spue the luke-warm out of his mouth*, Rev. 3. 15, 16. Some say that Speech is drawn from warm-water, which the stomach cannot by any means brook: so God cannot away with luke-warm persons. *Gregory* somewhere saith, It is better to be cold, than luke-warm in Religion; not because the luke-warm person sins more hainously, but because he is reclaimed more hardly. *Dum enim se sanum putet, medicinæ opem non quærit*, Marlor. A cursed formality, or customary performance of duties, without fervent love to them, undoes many, and

Part 2.

Ἐκτενῶς, sig. *Omnibus viribus, vehementer, prolixe, liberaliter, toto animo.* Cornel. a Lap. in 1 *Pet.* 1. 22.

* Mr. *Ward* in Serm. on *Rev.* 3. 19.

Part 2.

and renders the Times so perillous, 2 *Tim.* 3. 5. — *Having a* * *form of Godliness, but denying the Power; from such turn away.* Let us then with *Caleb, follow God fully,* Numb. 14. 24. And as *Barnabas* exhorted, Let us *with full purpose of heart cleave unto the Lord,* Acts 11. 23. As *Peter* and *John* strove which should come first to our Savious Sepulchre, *Joh.* 20. 4. so let us strive which should attain first to true mortification of sin. Let us strive to out-strip one another in goodness. * This is a commendable contention. The greatness of the Work, calleth for our greatest endeavours: We have many Duties to perform, many Graces to get, many Sins to subdue and conquer. The manifold opposition which we meet with in our way to Heaven from the World, the Flesh, and the Devil, should make us active, 1 *Cor.* 16. 13. *Ephes.* 6. 10, 11, 12, 13. 1 *Pet.* 5. 8, 9. Former mispence of time should put us upon a more diligent improvement of it for the future, *Ephes.* 5. 16. 1 *Pet.* 4. 3, 4. *Vespatian* an Heathen, lamented the loss of a day wherein he had done no remarkable service. *Heu diem perdidi!* was his word, *Alas! I have lost a day.* We have let slip many days without doing good; squandred away many precious opportunities not to be regained. Let us improve time whilst we have it with the best diligence we can; shortly we would be glad to have it that we might improve it. If God would but vouchsafe to the damned creatures a little time of tryal here on earth again, how eagerly would they accept it! how holily would they spend it! like those Creatures mentioned

* μόρφωσιν ἔχοντες εὐσεβείας.

* Ἀγαθὴ δὲ ἔρις ἥτις βελτίστων.

tioned *Ezek.* 1. 14. *They would run and return as the apperance of a flash of Lightning:* They would, Angel-like, be upon the Wing, ready to fly upon the hardest Errand God should send them about: But alas! their Glass is run, and shall never be turned more. The Door of Mercy is shut against them; their possibilities are ended. Let us be wise in time, and work whilst we may, for when the Night of Death comes, *no man can work*, John 9. 4. *Nunc ergò pœnitentiam age, ne præoccupatus die mortis, quæras locum, quando invenire non possis.* The wise Man makes this consideration a Whetstone to Industry; Eccles. 9. 10. *Whatever thy hand finds to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the Grave, whither thou goest.* If thy Work be not done when Death comes, thou'lt be undone for ever, for there will be no second Edition of thy Life to alter or amend what is done amiss. *Nicodemus*'s saying according to the flesh is true, *John* 3. 4. *No man can enter the second time into his Mother's Womb, and be born.* O then be not remiss and negligent in matters of such consequence. Let us pray in good earnest, repent in sober sadness; let us put on Christ's Vertues by imitation, and his Merits by application, with as much diligence as may be. Old men especially should bestir themselves who have (as we say) one foot in the Grave already. A * Stone, the nearer it comes to the Center, the swifter it moves. The nearer any come to Death, the greater should their preparation be for

Part 2.

Stella in Luk. 13. 24.

* *Omnis motus naturalis velotior est in fine.*

Part 2. for it. It is * observed of the Birds of *Norway*, that they, having in Winter very short dayes, fly swifter than other Fowl in other Countries, as if principled by the instinct of Nature, thriftily to improve the little light allowed them, and by the swiftness of their Wings to regain the shortness of their time. How speedy and earnest should old men (especially) be in preparing themselves for Death, who (if they have neglected God in their youthful dayes) have a great deal of work to do in a very short time.

* *Abel Redivivus* in life of Mr *Perkins*.

3. *Constanter* 3. And lastly, Prepare your selves for Death *Constantly*, so long as life shall last.

This God calls for, 1 *Cor.* 15. last verse, *Be constant and immoveable, always abounding in the Work of the Lord.* This was *David*'s resolution, *Psal.* 119. 112. *I have inclined my heart to keep thy Statutes alway, even unto the end.* So it was *Job*'s, Job 14. 14. *All the dayes of my appointed time will I wait, till my change come.* So Job 27. 5, 6, — *Till I die, I will not remove my integrity from me: My Righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.* The like did Saint *Paul*, as you may read *Acts* 20. 24. *Phil.* 3. 13, 14, 15. 2 *Tim.* 4. 6, 7, 8. God hath promised to give the Crown of Glory, or Eternal Happiness, to such as persevere in a Christian course of life; see *Rev.* 2. 10. so *Rev.* 3. 11, 12. Heaven is not got *per saltum*, at one sudden leap: you must set out betimes, and advance for-

forward in the race of Christianity so long as you live. *You must run, and not be weary; walk, and not faint*, Isa. 40. 31. *Charles* the fifths Motto [*Plerique*] becomes every Christian, he must advance still forward, for he that runs half the Race and then gives it over, loseth the Wager as well as he that never set forth. See what is said, *Ezek.* 18. 24. *When the Righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. If any man draw back*, (saith God, *Heb.* 10. 38.) *my Soul shall have no pleasure in him*; and again, ver. 39. *They draw back unto perdition.* Let Christians then, who expect the Crown, fight manfully under Christ's Banner against the World, Sin, and the Devil, and continue Christ's faithful Souldiers and Servants unto their lives end. Let them do that in their *Spiritual*, what *Cæsar* is said to do in his *Temporal-Warfare.*

Nil actum credens, quid superesset agendum. Lucan. Pharsal. Lib. 2.

Be still doing, as though they had done nothing, till all be done. Now there will be alway something for a Christian to do till Death give him his *Quietus est*, a Writ of Ease. *Rev.* 14. 13. *Blessed are the dead that die in the Lord, — they rest from their labours:* There must be no resting till death: We should be Volunteers

Part. 2.

luntеers in God's Service till Death disband us. When *William* the Conqueror landed his men in *Suſſex*, he cauſed all Ships to be ſunk, that all hope of flying back might be taken away. * Dr. Boys in his Poſtils on Rev. 12.7. *We are here landed* (ſaith an ingenious * Divine) *in this Valley of Tears, we muſt neither faint nor fly, but fight it out valiantly, till Death, the laſt Enemy, be deſtroyed.* 1 Cor. 15. 26. Good Chriſtians are like Wine full of Spirits, that continues good to the laſt drawing; yea, the older they are, like good Wines, the better they be, *Luk.* 5. 39. They are compared to Trees in Scripture, *Pſal.* 1. 3. ſo *Iſa.* 61. 3. called *Trees of Righteouſneſs*, becauſe *filled with the Fruits of Righteouſneſs*, *Phil.* 1. 11. Theſe Trees are never paſt bearing, *They ſhall bring forth Fruit in old age; they ſhall be fat and flouriſhing*, Pſal. 92. 14. It is an honour to be thus gray-headed in Religion. Prov. 16. 31. *The hoary-head is a Crown of Glory, if it be found in the way of Righteouſneſs.* God highly prizeth a *Mnaſon*, an old Diſciple (as he was, *Acts* 21. 16.) that hath ſerved him from his youth upwards. Well then, let us put the former directions conſtantly into practice: Let us pray continually, 1 *Theſſ.* 5. 17. Let us have our * ſet-times for Prayer, and at leaſt morning and evening let us offer unto God the ſacrifice of Prayer. Let us daily mourn for the ſins we daily commit. Nay, thoſe ſins which God hath pardned, we ſhould reflect upon with grief of heart, and pray for a farther manifeſtation of pardoning Grace, ſo did *David*; For the one and fiftieth *Pſalm* was pen'd by

* Stata tempora.

David

David after he had gone into *Bathsheba*, and after *Nathan* had brought him the news of a Pardon, 2 *Sam.* 12. 13. Some * observe, after God had cast *Adam* out of Paradise, he set him *e regione Horti*, over against the Garden, in the very sight and view of the place where he had offended; that so oft as he lookt towards the Garden he might remember his sin, and lament for it. Let us *constantly* avoid such sins as we do lament; So did St. *Paul*, Acts 24. 16. *Herein do I exercise my self to have alway a Conscience void of offence towards God, and towards men.* Let us do good works *constantly*, Gal. 6. 9, 10. 2 Thes. 3. 13. Let us *constantly* put on the vertues of Christ, growing in number, measure, and exercise of grace. Let us daily act faith upon Christ. If we do thus, not only begin well, but continue in thus doing until death, we shall (when we have acted the last part of our life upon the Stage of this World) every one of us apart here that joyful Sentence pronounced by Christ himself, *Euge bone serve; Well done thou good and faithful Servant, — Enter thou into the joy of thy Lord*, Matth. 25. 21.

Part 2.

* Mr. *Smith* in his Doctrine of Repentance, p. 105.

Thus you see the forementioned Directions are to be practised *Early*, *Earnestly*, and *Constantly*; these three Ingredients make our Services a sweet Perfume. But because we are so backward to these things, I shall in the next Chapter lay down a few Considerations to quicken us to the performance of the whole, and so conclude.

CHAP. IV.

Containing certain Motives to move us to prepare for Death.

NO Man can truly say of mine advice touching preparation for Death, as *Hushai* said of *Ahitophel's*, 2 Sam. 17. 7. *It is not good at this time.* Sure I am, advice to it, or practice of it is never unseasonable, for this is the τὸ ἔργον, the main business that we come into the World to perform. God sent us not into the World as he did the * *Leviathan* into the Sea, to take our sport and pastime therein: but he sent us hither as into a School to learn this one Lesson to die well. Yet alas! how negligent are most as if unconcerned herein? This great concern is the least of their care. Tell them of preparing for Death, and they are ready to put us off as *Felix* did *Paul*, Acts 24. 25.—*Go thy way for this time, when I have a convenient season, I will call for thee*; but we never read that he call'd for him after. I shall therefore, Courteous Reader, lay before thee some Considerations to move thee to prepare thy self for Death, according to the forementioned Directions. And here I have a large field before me; but as the Disciples passing through the Field of Corn, pluckt onely an ear or two and rubbed them in their hands; so shall I content my self with three Con-

* *Psalm.* 104. 26.

Considerations amongst many, and handle them as briefly as I can with conveniency. First then,

1. *By this means thou shalt live comfortably.* 1. Consider,

2 Cor. 1. 12. *Our rejoycing is this, the testimony of our Conscience, that in simplicity, and Godly sincerity, — we have had our conversation in the World.* Rejoycing and working Righteousnes is put together, *Isa.* 64. 5. What joy and peace is there in believing? *Rom.* 15. 13. If the Angels in Heaven rejoyce at the conversion of a sinner, as the Scripture affirms, *Luk.* 15. 7, 10. surely the joy of a sinner converted must needs be very great in his heart. How can it otherwise be? For such an one is reconciled to God, his sins are pardoned; whereupon follows peace with God, and rejoycing in hope of the Glory of God, as you may see, *Rom.* 5. 1, 2. And this peace of Conscience *passeth all understanding*, Phil. 4. 7. *It is joy unspeakable and full of glory*, 1 Pet. 1. 8. A continual Banquet, together with the joy of the Harvest, and of such as divide the spoyl, are but dark representations of it, *Prov.* 15. 15. *Isa.* 9. 3. This is *Manna* in the Wilderness, a foretaste and earnest of future *Jubilees*; such an one is even in the Suburbs of Heaven, so that the Term of a godly mans life (who is continually fitting himself for Death) may be truly called *Hilary Term*, for a pure Christal Torrent of Divine Joy comes streaming into his Soul from the God of all comfort: What should such an

Part 2. one fear? Of whom should he be afraid? At what should he be dismaid? If he lives, he lives to the Lord; if he dies, he dies in the Lord: Living or dying he is the Lords, *Rom.* 14. 8.

Object. *But do not we see those who take most pains in fitting themselves for Death, most sad and sorrowful, mourning for their own and other mens sins, do they not meet with most trouble and afflictions, so that their lives of all men are most uncomfortable?*

Answ. A carnal man can no more judge of a good mans condition, than a pur-blind man can of Colours: He is not acquainted with a good mans joy, *Prov.* 14. 10. The righteous have meat to eat which the World knows not of. They have hidden *Manna*, secret joy; 2 Cor. 6. 10. *As sorrowful, yet alwayes rejoycing:* Their weeping for their own and other mens sins, makes way for spiritual comfort. As April-showers refresh the face of the Earth: When the Righteous have been shedding tears at the Throne of Grace, they oft arise from their knees with their hearts brim full of comfort. If they meet with outward trouble, as the Waves encrease, so doth the Ark of Comfort arise above these Waves. See 2 Cor. 1. 3, 4, 5. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God; for as the sufferings of Christ abound in us, so our consolation also abound-*

Est quedam flere voluptas.

eth

eth by Christ. We read, *Acts* 5. 41. how the Apostles rejoyced that they were counted worthy to suffer. When Saint *Paul* was in that great storm at Sea, Acts 27. *When neither Sun nor Stars in many dayes appeared*, vers. 20. In the midst of that danger his Soul was (ἐν λιμένι εὐδίῳ, *Chrysost.*) in a quiet Haven, even in the bosom of God: In that great darkness he had a light within, the light of joy and comfort, because God was with and in him. I end this with that of *Solomon*, Prov. 29. 6. *In the transgression of an evil man there is a snare*, (that straingleth his joy) *but the Righteous doth sing and rejoyce.*

Part 2.

Dr. *Boreman* in Serm. on *Phil.* 3. 20. p. 33.

2. *By this means you may die comfortably.*

2. Consider.

A man who in his life-time hath been fitting himself for death, is not afraid of it, when God shall please to send it: He can say, Come Death, come Lord Jesus, come and welcome. He can say to Death, as *Adonijah* did to *Jonathan* the Son of *Abiathar* the Priest, 1 King. 1. 42. *Come in, for thou art a valiant man, and bringest good tydings.* He knows Death sets his Soul at liberty out of the Prison of the Body, as the Angel did *Peter* out of Prison, *Acts* 12. 7. Upon the sight of Death his Spirit revives, as *Jacob*'s did, *when he saw the Wagons that were sent to carry him* from a place of penury and misery, to a place of plenty and happiness, *Gen.* 45. 27. When *Moses* the Servant of the Lord had finisht his course, God bids him *Go up and die in the Mount*, Deut. 32. 49, 50. & Deut.

Part 2.

34. 5. It is there ſaid, *He died according to the Word of the Lord, (ſecundum os Domini)*. The Jews ſay that his Soul was ſuckt out of his mouth with a kiſs. God dealt by him, as a fond Nurſe by her Babe, kiſſed him and laid him down to ſleep. *Elijah* requeſts God to take away his life, 1 *King.* 19. 4. Aged *Simeon*, like a Swan, welcomed his approaching death with this melodious Song, *Nunc dimittis*, &c. Luke 2. 29. *Lord, now letteſt thou thy Servant depart in peace, according to thy Word*, &c. St. *Paul* cries out, *Cupio diſſolvi*, Phil. 1. 23. *I deſire to depart, and to be with Chriſt, which is far better.* St. *Ambroſe* ready to depart, ſaid to his Friends, *Non ſic vixi ut me pudeat inter vos vivere, ſed nec mori timeo, quia bonum Dominum habemus:* He was neither aſhamed to live, nor afraid to die. Old *Hilarion* being ſomewhat backward at firſt to entertain Death, he checkt himſelf for his vain fears, *Egredere anima, quid times? Septuaginta annos ſervivisti Deo, & jam mori times? Egredere Anima*; Go out my Soul, (ſaid he) what feareſt thou? Thou haſt ſerved God theſe threeſcore years and ten, and what art thou now afraid to depart? Go out my Soul. And with that he laid himſelf down upon his Pillow and quietly ſlept in the Lord. That good man *Oecolampadius* when he lay a dying, being asked by ſome of his friends whether the light did not offend him? he clapt his hand on his breaſt, ſaying, *Hic ſat lucis eſt, Here is light enough*, meaning *comfort*. So that ſolid Divine and eminent Chriſtian, Maſter *Bolton*, ſaid to ſome of his Friends that came to viſit

Sapientis animus totus in mortem promines, hoc vult, hoc meditatur, hac ſemper cupidine fertur. Sen. *ad* Marcium, c. 23.

visit him at the point of death, *I am* (said he) *by the wonderful mercies of God, as full of comfort as mine heart can hold, and feel nothing in my Soul but Christ.* I could produce great store of such like Examples, but let these suffice. Part 2.

Object. *But are not some of God's dear Servants unwilling to die, as was* David, *Psal.* 102. 24. *and* Hezekiah, *Isa* 38. 1, 2, 3? *Do not some die with little or no comfort?*

Answ. As for *David* and *Hezekiah*, they were publick Magistrates, and desired to live longer, that they might be serviceable in their Generation, and bring glory to God: They knew if they had died at such a time, the wicked would have insulted and made Songs of Tryumph at their Funeral. They feared Distractions both in Church and State which might follow upon their death: And haply they were the more unwilling to die, because in their apprehensions not sufficiently prepared for Death: Possibly by falling unadvisedly into some sins, they had blurred their evidences, and wounded their Consciences. It is therefore good counsel which * *Carthusianus* gives, and that is, so to provide for the coming of Death, *(ut nihil in mente resideat, quod Conscientiam mordeat, & cum quo mori timeat)* that no sin reside or remain in our breast, which may wound and trouble the Conscience, and with which we (being guilty) cannot die in peace and safety. Sin like *Jonah* in the Ship, raiseth a tempest in the Soul. The reason why many find so little comfort at death is, because they are too negligent in preparing

* Dr. *Bereman* in Serm. on *Phil.* 3 20. p. 45.

Part 2. paring themſelves for it. I end this with that of the *Pſalmiſt*, Pſal. 37. 37. *Mark the perfect man, and behold the upright; for the end of that man is peace.*

3. and laſt. Conſider. 3. And laſtly, *By this means you ſhall ariſe again with comfort.*

That there will be a Reſurrection of the Body is clear from Scripture: Inſomuch that our Saviour told the *Sadduces* which ſaid there is no Reſurrection, Matth. 22. 29. *Ye do err, not knowing the Scriptures.* When Jeſus told *Martha* that her Brother ſhould riſe again, *Joh.* 11. 23. ſhe replyed, verſ. 24. *I know that he ſhall riſe again in the Reſurrection at the laſt Day.* And the Apoſtle ſpends the largeſt Chapter in all his Epiſtles in proving this Point againſt ſome in the Church of *Corinth* who denied it, 1 *Cor.* 15. 12. Well then, at Chriſts ſecond coming to Judgment, we muſt all riſe again with our own bodies, and give an account of our own Works, as you may ſee 2 *Cor.* 5. 10. *Rom.* 14. 12. This will be a joyful day to ſuch as have lived in expectation of it, and preparation for it. For *when Chriſt their life appears, they ſhall appear with him in glory*, Col. 3. 4. They ſhall have a *Crown of Righteouſneſs* conferred upon them, 2 *Tim.* 4. 7, 8. They ſhall riſe *to everlaſting life*, Dan. 12. 2. *John* 5. 29. They ſhall lift up their heads with joy; They *ſhall have confidence, and not be aſhamed before him at his coming*, 1 Joh. 2. 28. For he who is their Saviour, Surety, Interceſſor, Head, and Huſ-

Husband, will be their Judge. He will at that day gather them together, and place them on his right hand, and pronounce that bleſſed Sentence, Mat. 25. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* They ſhall be *Aſſeſſores in judicio*, like Juſtices of the Peace upon the Bench, with the Judge approving of that righteous Sentence which Chriſt ſhall pronounce upon the wicked, both Men and Devils. 1 Cor. 6. 2, 3. *Know ye not that the Saints ſhall judge the World? — Know ye not that we ſhall judge Angels?* * *This*, and much more, *honour have all the Saints* in that great day. They enter upon ſuch happineſs as ſhall never end; Dan. 12. 3. — *They ſhall ſhine as the brightneſs of the Firmament, — and as the Stars for ever and ever*; ſee 1 *Theſ.* 4. 14, *&c.* After the Apoſtle had ſpoken of the Reſurrection and ſecond coming of Chriſt, he tells us that Believers ſhall *be for ever with the Lord*, verſ. 17. And then he adds, *Comfort one another with theſe words*, verſ. 18. This eternal happineſs will make amends for all our pains and care in our Chriſtian courſe. Part 2.

* Pſalm. 149. 9.

Thus you ſee how comfortable their condition is that live in continual expection of Death, and preparation for Death. They live comfortably, they die comfortably, and they ſhall riſe again with comfort. Whereas on the other ſide, if men be careleſs herein, they have no true comfort whilſt they live, even *in laughter their heart is ſorrowful, and the end of that mirth is heavineſs*, Prov. 14. 13. So it was with *Belſhazzar*,

Part 2.

Shazzar, Dan. 5. 4, 5. God saith again and again by the Prophet *Isaiah*, That *there is no peace to the wicked*, Isa. 48.22. & 57.21. And if they have no true peace and comfort whilst they live, I am sure they have none when they come to die. As *Ahab* said to *Elijah*, so may a wicked man say upon the approach of Death, 1 King. 21. 20. *Hast thou found me, O mine Enemy?* Death to him is the *King of Terrors*, as *Bildad* in *Job* call'd it, *Job* 18.14. Or as the Philosopher, φοβερῶν φοβερώτατον ὁ θάνατος, Nothing is so terrible to him as Death. The Soul at such a time is usually full of horrors and heavy apprehensions: *Pangs of Death, horrour of Conscience, sense of Guilt, and frights of Hell, are sufficient to render him perfectly miserable.* If there be any wicked men that die with little sense of pain, and less fear of Death, (as *Psal.* 73.4.) we must know that this is security and senseless stupidity, no true peace. And if they have no true peace and comfort neither in life nor at death, they'l have none after death, nor at the general Resurrection; for no sooner is the soul separated from the body, but God passeth a particular judgment upon it, *Eccles.* 12. 7. *Heb.* 9. 27. and dooms it to misery: *Even as* Sodom *and* Gomorrah *— are set forth for an Example, suffering the vengeance of eternal fire*, Jude 7. And at the second coming of Christ to Judgment, the body shall rise, and be reunited to the soul, and Christ will pronounce that dreadful Sentence upon all wicked persons, Mat. 25. 41. *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.*

Arist. Eth. ad Nic. lib. 3. c. 9.

angels. And this Sentence being once pass'd, shall never be alter'd: Hence it is called *Eternal Judgment*, Heb. 6. 2. If *Felix* trembled to hear of judgment to come, as you may read he did, *Acts* 24. 25. How will wicked men tremble when Christ comes to execute Judgment upon them, (as you read he will, *Eccles.* 11. 9. & 12. last vers. 2 *Thess.* 1. 7, 8, 9. *Jude* 15.) Wicked men will then *cry to the Hills to fall upon them, and hide them from the face of him that sits upon the Throne*, &c. *Rev.* 6. 16, 17. They would then count it an happiness to be able to die; but alas, *They shall seek for death, but they shall not find it, and they shall desire to die, but death shall flee from them*, Rev. 9. 6. So then wicked men shall rise again, but it will be to their *everlasting shame* and misery, *Dan.* 12. 2. They *shall come forth to the Resurrection of Damnation*, John 5. 29. And they shall have bodies to be tormented in, which Devils have not: and they shall be miserable as long as God is happy, and that is to all eternity, and for ever; Mat. 25. 46. *These shall go away into everlasting punishment.* Sinner and Hell-fire shall never be parted: This word *never* breaks the heart of a sinner, and gives new life to those insufferable torments which exceed all expression or imagination. When ten hundred thousand millions of Ages are past, the misery of the damned is as fresh to begin, as it was the first moment they entred upon it. If there was any hope of an end, 'twould something ease the heart, but Eternity is intolerable. O Eternity! Eternity! Eternity! Methinks the dreadful

Part 2.

Part 2.

ful terrors of Eternity should strike fire out of a Flint, and make the hardest heart to melt into tears for sin, and quicken the dullest soul to Godliness. Death, which is the end of all things, shall bring Man to a condition that shall never end. Vegetative and sensitive Creatures, when once dead, they have no more a Being. But Man, when this life is ended, shall live again, and that to eternity, either in bliss or misery: Where are mens wits, or what think they on that they do not prepare? Wherefore, Courteous Reader, as *David* said to *Solomon* in another case, so say I to thee, 1 *Chron.* 22. 16. *Arise, and be doing, and the Lord be with thee.* Amen.

Ex hoc momento pendet Æternitas.

FINIS.

Δόξα τῷ θεῷ.

Epaphro-

Epaphroditus's Sickneſs AND RECOVERY.

In three Sermons.

The Firſt Preached at St. *Michaels* in *Coventry*, upon the 14*th* day of *December* in the morning, being the Lecture day.

And the two other Preached the *Lords Day* following, being the 18*th* of the ſame inſtant, in the ſame Church, *Anno Dom.* 1670.

By *Thomas Alleſtree*, M. A. Rector of *Aſhow* in the County of *Warwick*.

— *I was brought low, and he helped me*, Pſal. 116. 6. *The Lord hath chaſtned me ſore; but he hath not given me over unto Death*, Pſal. 118. 18.

Nè umbrâ quidem corporis, nedum vivo ac ſano corpore dignus eſt, quiſquis uſque adeò Stoicus eſt factus, ut vitam ac ſanitatem corporis, quâ utraque ad gloriam Dei uti poterit, non ſentiat donum eſſe divinæ munificentiæ, ſed ſuſque deque faciat, ſive ſanus ſit ſive ægrotet, vivatne vel moriatur. *Muſculus* in *Pſal.* 102. 3, 4.

LONDON,
Printed for the Author, *Anno Dom.* 1671.

To the Right Worſhipful Mr. Thomas King *Mayor, with the* Aldermen *his Brethren, and the reſt of the Inhabitants of the City of Coventry.*

The *Author* wiſheth continuance of *health* with increaſe of *grace* and *peace.*

SIRS,

THeſe three following Sermons (though conceived elſewhere) were firſt brought forth in your Ancient & Honourable City. *The ſubject matter of them is ſeaſonable for theſe ſickly times. Though you in your* City, *(as I am informed by * thoſe who have beſt reaſon to know) have been this laſt year as healthful as at other times, (a mercy which you can never be too thank-full for) yet the Towns and Villages about you, yea the moſt part of this Nation (I hope you are ſenſible of it) have been ſorely viſited with ſickneſs: I therefore, at the importunity of ſome Friends, thought good to make theſe Notes publick. The Word preached is too ſoon † forgotten, and reacheth but to few, but Printed may be ſeen by many, and peruſed at pleaſure. I hope theſe Sermons that found acceptance with many when Preached, will, being Printed, find the like accep-*

* Mr. Feak and Mr. Wanley your preſent Miniſters.

† Vox audita perit, ſed litera ſcripta manebit.

tance with the ſober Chriſtian. You have that here preſented to the eye, which was delivered to the ear; for I have made little or no alteration, onely I have inſerted ſeveral Latine Sentences, (which I did not mention in the Pulpit, partly becauſe I would avoid the ſuſpition of vain-glory, and partly becauſe they would have taken up too much of that little time alotted, every Sand of which we ſhould frugally improve to the profit of the hearer). You that underſtand Latine, may read theſe Quotations to your better ſatisfaction: You that like them not, becauſe you cannot underſtand them, may over-look them. Theſe Sermons, like the Author, come forth in a plain dreſs: My deſire was not, with elegant cadencies of words, to pleaſe an itching ear, but with plain Scripture-evidence, to affect an honeſt heart: And ſtrong-lines *could not reaſonably be expected from one ſo* weak *as I then was, being but lately recovered of a grievous ſickneſs. Well, dear Friends, whatever they be, I humbly preſent them to your acceptance, as a teſtimony of my thankfulneſs, and to ſhew how willing I am*

To ſerve your Souls
in what I may,

Aſhow, March 27. 1671.

T. Alleſtree.

Epaphroditus's ſickneſs.

First Sermon.

PHIL: 2. 27.

For indeed he was ſick, nigh unto death, but God had mercy on him.

THE *Philippians*, to whom St. *Paul* wrote his Epiſtle, were Inhabitants of *Philippi*, which was a chief City of *Macedonia*, and a *Colonie*, Acts 16. 12. It was the *Metropolis* of that part of *Macedonia*, and a Roman *Colonie*, whoſe *Inhabitants came from Rome to dwell there*, verſ. 21. (* *Coloniæ ſunt gentes ad terram aliquam habitandum miſſæ*, ſaith *Muſculus*). It was formerly called *Crenida*, ἀπὸ τῶν κρηνῶν, becauſe of the fruitful Fountains that iſſued from the Hill on which it was built. (*Eò quòd*

* *Muſculus* in Phil. 1. 1.

quòd circa collem cui inædificata fuit uberrimi Fontes promanarent. Muſcul. *in* Phil. 1. v. 1.) Some * ſay there were veins of Gold found cloſe by it. *Philip* King of *Macedon*, Father of *Alexander* the Great, cauſed it in the year before Chriſt, 354. to be reedified and enlarged, and then after his own name called it *Philippos*, or *Philippi*. (*Hanc Philippus Rex Macedoniæ munitiorem reddidit propter vicinos Thraces, ac in nominis ſui memoriam Philippûs vocavit.* Muſcul.). It was enriched with many priviledges, much Gold found there: but it was not ſo happy in that, as in *Pauls* praying, who coming thither wrought many Miracles, taught the Goſpel, and converted many to the Faith and Knowledge of Chriſt, as you may read, *Acts* 16. From * hence St. *Paul* wrote his ſecond Epiſtle to the *Corinthians*, and ſent it to *Corinth* by *Titus* and *Luke*, which was, ſaith an † Author, 292 Dutch miles. He wrote alſo this Epiſtle to the *Philippians* from *Rome*, to the Inhabitants of *Philippi*, and ſent it by the hands of *Epaphroditus*, which was, ſaith the ſame † Author, 628 miles; and he reckons by common Dutch miles, whereof four thouſand paces make a mile, (p. 3.). The occaſion of this Epiſtle was this, The *Philippians* hearing that St. *Paul*, who had planted a Church among them, was impriſoned at *Rome*, ſent *Epaphroditus* to viſit him, and ſupply his wants: From whom the Apoſtle having received the teſtimony of their kindneſs and conſtancy, and with-all hearing that falſe Apoſtles were crept in amongſt them, who were enemies to the Croſs of Chriſt, and perverted

* *Itinerarium totius ſacræ ſcripturæ*, p. 539.

Muſcul. in Phil. 1. 1.

* See Dr. *Hammond* his Preface in Annot. on 2 Epiſt. *Corinthians*.

† See *Itiner. Tot. S. Scrip.* 540.

verted the Doctrine of the Goſpel, he writes back this Epiſtle as a neceſſary Antidote againſt theſe Seducers, and as an acknowledgment of their favours; for Chriſtianity doth not aboliſh civility and good manners. [* *Cùm ut futuro periculo occurrat tùm ut ſuam erga Philippenſes animi gratudinem declaret, hanc ſcribit Epiſtolam.* Heming.]. *Paul* in the front of this Epiſtle joyns *Timothy* with him, becauſe as he had formerly been at *Philippi* with him, as you read *Act.* 16. ſo he was now at *Rome* with him, *Phil.* 2. 19. being his conſtant companion and aſſiſtant. This Epiſtle he ſent back by the hands of *Epaphroditus*, who was, as you may ſee *verſ.* 25. a faithful Miniſter of the Goſpel, and their Meſſenger, that miniſtred to his wants, bringing that which the *Philippians* ſent to the ſupply of his neceſſities. [*Perferens ad ipſum quæ Philippenſes miſerant.* Heming. in locum.] The Apoſtle thought fit to ſend him back, having faithfully performed his Meſſage. *Epaphroditus* himſelf was willing to return, as you may ſee *verſ.* 26. for *he longed after you all.* Ἐπιποθῶν ἦν πάντας ὑμᾶς, the word ſignifies a longing deſire, as impatient of delayes. *Epaphroditus* would ſtay no longer from his People than he needs muſt; he was detained by ſickneſs, or elſe he had ſooner returned. And he *was full of heavineſs, becauſe that they had heard that he had been ſick.* He was not ſo much troubled becauſe that he was ſick, as becauſe that they had heard of his ſickneſs. [Ἀδημονῶν, *ab ἀ privat. & δῆμος, qui præ triſtitiâ animi populi frequentum fugit.*] The word ſignifies,

* *Heming.* in *argumentum*, Epiſt. ad Phil.

Zanchius, in Phil. 2. 26.

He ſat ſolitary, as men in extream ſorrow love to be alone: He was exceedingly diſquieted to think what ſorrow the report of his ſickneſs brought to them. But, good God! how are people otherwiſe affected in theſe ſinful times towards their faithful Miniſters, wiſhing them ſick, and tranſported with joy to hear of their ſickneſs: So that it is matter of grief to many Miniſters in their ſickneſs to think that others do inſult, and by their rejoycing, add affliction to affliction. But the *Philippians* love towards their faithful Paſtour was ſo great, that they were even ſick to hear of his ſickneſs; nay, *Epaphroditus* feared leſt this ſad news would be their death. (*Fuit anxius animi propter Philippenſes nè nimiâ triſtitiâ conficerentur*, Muſcul. in locum.) He was grievouſly afraid leſt they ſhould wear away with over-much grief at the ſad tydings of his ſickneſs.

For indeed, ſaith the Apoſtle in the words of my Text, *he was ſick nigh unto Death; but God had mercy on him.*

In the words we have two parts.

1. *Epaphroditus*'s Sickneſs; where obſerve, firſt, the Patient, *Epaphroditus*, he was ſick. Secondly, The manner of his ſickneſs, it was very grievous, for *he was nigh unto Death.*

In the ſecond part we have *Epaphroditus* his Recovery ſet down; wherein obſerve, 1. the Phyſitian, that was *God.* 2. The cure wrought by him, *he had mercy on him.*

To

To begin with the firſt part, *Epaphroditus* was the Patient, and his Diſtemper very grievous, for he was *ſick nigh unto death.*

The Greek word ἠσθένησε ſignifies to be very weak and ſick, even at deaths door. [ἀσθενέω *infirmis viribus ſum, languco, graviter ægroto,* Joh. 11. 3. ἀσθενεῖ, *hinc* ἀσθενὴς, *ab* ἀ *privat.* & σθένος *robur. Omnibus viribus deſtitutus & tum ſibi tum aliis prorſus inutilis ſicut cadaver.* Beza *in* Rom. 5. 6.] He had *faciem cadaverosam,* Death had taken poſſeſſion on this ſick mans countenance: He was grown ſo weak (and it was matter of grief to them, * *Quod Apoſtolo amplius ſubminiſtrare non poterat*) that he was a burden and not an help to the Apoſtle. But to ſhew yet further how near death he was, the Apoſtle adds παραπλησίον θανάτῳ. [Which ſome render *vicinus morti*, ſo *Marlorat.* And *Muſculus* who adds, *Corripitur morbo tàm gravi ut ad ipſas portas mortis uſque perveniſſe videretur. Proximè mortem*, Piſcator, Hemingius. *Proximè ad mortem*, Beza. *Uſque ad mortem*, Tremel. Aquinas, Oſiander, Eſtius, who adds, *Lethali morbo laborabat ita ut moriturum metuerem.*] He was a Neighbour to Death, or neighbouring upon Death: He was even upon the confines of the King of Terrours. If every Man in his healthful ſtate be like a Mariner (as ſome ſay) in the Sea of this World, within a few inches of Death: Surely languiſhing *Epaphroditus* was within a hairs breadth of it. But if you ask me what his particular Diſtemper was, I muſt tell you, I know not. The Phyſitian may be will ſay (*Non erat aſſuetus mari*

* *Muſcul.* in locum.

Digitis a-mor tu remotus, Quatuor aut Septem. Juven.

mari ideoque inter navigandum contraxit corporis ſui debilitatem. Muſcul. in loc.) that he was Sea-ſick: And indeed, as *Hemingius* obſerves, that long journey by Sea might be an occaſion of his ſickneſs, and the Apoſtle ſeems to inſinuate as much, *verſ.* 30. But what his particular Diſtemper was, we muſt be content to be ignorant, ſeeing the Holy Ghoſt doth not reveal it. Contenting my ſelf with what the Text holds forth, that *he was ſick*, yea, *nigh unto death*; I take up this Point of Doctrine.

Heming. in Phil. 2. 30.

Doct. *That the beſt of God's dear Servants, whether Miniſters or others, may be very ſick, or ſorely viſited with ſickneſs.* *Epaphroditus* was a good Chriſtian as well as a good Miniſter.

Hinc liquet vel ſanctiſſimos adverſa afflici valetudine. Bulling. in *Phil.* 2. 27.

Many are the afflictions of the Righteous, ſaith the Pſalmiſt, Pſal. 34. 19. Diſeaſes, amongſt other afflictions, are the portion of God's deareſt Children. *Jacob* was ſick, *Gen.* 48. 1. So was *Hezekiah*, 2 King. 20. 1. So *Job* was ſmitten with a ſore Boyl, from the crown of the head to the ſole of the foot, *Job* 2. 7, 8. He was ſo loathſome a Creature none would come near him; he was fain to be his own Chyrurgeon, and his dreſſing Inſtrument was a piece of a broken Pot; ſee likewiſe *Job* 7. 3, 4, 5, 13, 14, 15, 16. So *David* was ſick nigh unto death, read *Pſal.* 6. & *Pſal.* 38. So under the New Teſtament, we read *Dorcas* that Woman full of *good Works, and Alms-deeds which ſhe did, fell ſick*, — Acts 9. 36, 37. So *Paul* himſelf ſaith, *We had that Sentence of Death in*

our

our ſelves, &c. 2 Cor. 1. 9. He means the great danger he was in by reaſon of his Adverſaries, or by reaſon of ſickneſs, or both: Thus he was *in deaths oft*, i. e. in deadly dangers, 2 Cor. 11. 23. So before this you read of ſome in the Church of *Corinth* that were *chaſtned of the Lord* by ſome violent ſickneſs, that they *might not be condemned with the World*, 1 Cor. 11. 30, 32. *Timothy* had but bad health, which made the Apoſtle to give him this advice, *To drink no longer Water, but to uſe a little Wine for his Stomachs ſake, and his often infirmities*, 1 Tim. 5. 23. So we read of *Trophimus* the *Epheſian*, *Paul's* Diſciple and Companion in travels, *Acts* 20. 4. & 21. 29. left of *Paul* at * *Miletum* ſick, 2 *Tim.* 4. 20. But we need not light up a Candle at noon-day, and ſeek for that which is neither hid nor loſt. This truth is confirmed, or Propoſition verified, by daily experience. I therefore paſs on to the Reaſons of the Point, which may be taken from three heads.

* This *Miletum*, or rather *Miletus*, Act. 20. 17. was a City famous for Wool and Cloathing. *Nec Miletus erat vellere digna tuo.* Martial.

1. *From their natural conſtitution.*

The Godly, though they be the Sons of God by the grace of Adoption, yet they are the Sons of *Adam* by natural production: And as the Wood breeds a Worm that eats it, the Garment a Moth that frets it, and Fruit that which doth corrupt it, ſo natural bodies produce Diſeaſes to deſtroy them. The bodies of the beſt are earthly houſes, 2 *Cor.* 5. 1. which moulder away of themſelves. The Apoſtle calls the body,

body, even of the beſt men, *a vile body*, becauſe (*Tot miſeriis obnoxium*) ſubject amongſt other miſeries to ſickneſs and diſtempers. If the humours of the body be but a little ſtirred, they turn to the nutriment of a Diſeaſe: *Our very blood*, (as Dr. *Taylor* ſaith) *wherein our life dwells, is the ſcene under which nature acts many ſharp Feavers and heavy Sickneſſes. Many men*, (ſaith another * Divine) *that for the preſent are free from the pains of Diſeaſes, yet have their enemies in their bodies in divers parts of them laid, as it were, in Gariſon, which may and will break out upon them at a time they know not.*

Calvs in *Phil.* 3. 21.

* Mr. *Byfield*, on 1 *Pet.* 2. 24 p. 883.

2. *From inherent corruption.*

The beſt beſides original corruption, have many actual provocations, 1 *King.* 8. 46. *Pſal.* 19. 12. *Pſal.* 143. 2. *Prov.* 20. 9. *Eccleſ.* 7. 20. 1 *John* 1. 8. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* If the beſt of us, ſaith he, hath no ſin, he ſins in ſaying ſo; for this is ſin in the beſt. (*Nemo eſſe ſine delicto poteſt quamdiu indumento carnis oneratus eſt.* Lactant.) Now ſin is the procuring cauſe of ſickneſs. Had not ſin entred into the World, there had been no ſickneſs. Had our firſt Parents continued in a ſtate of holineſs, they had continued in a ſtate of health and happineſs everlaſting; but their eating the forbidden fruit, bronght Diſeaſes upon them and their poſterity. It is ſin that brings all mankind, even the beſt to the Grave, *Rom.* 5. 12. And no wonder if it caſt them upon a ſick-bed. Sin is the *Pandora's* Box that filleth the World with

De vero cultu, lib. 6. c. 13.

innu-

innumerable diſeaſes and calamities: Like another *Jonah* it raiſeth ſtorms and æſtuations in the Body, as he did in the Sea, (*Jonah* 1. 4, 7. compared) What ſaith *David*, Pſal. 31. 10. *My life is ſpent with grief, and my years with ſighing: My ſtrength faileth, becauſe of mine iniquity, and my bones are conſumed.* It was ſin that weakned him, and brought (as it were) his body into a conſumption. So *Pſal.* 38. 3. *There is no ſoundneſs in my fleſh, becauſe of thine anger,* (*Agnoſcit morbi iſtius cauſam eſſe iram Dei propter ſelera ſua in ſe accenſam.* Muſcul. in loc.); *neither is there any reſt in my bones, becauſe of my ſin.* So verſ. 5. *My Wounds ſtink, and are corrupt; becauſe of my fooliſhneſs.* So Pſal. 39. 11. God *with rebukes doth correct man for iniquity.* Diſeaſes are properly the Rod of the Lord, and, *the Rod for the fools back*, ſeems to have been a Proverb amongſt the Jews, *Prov.* 10. 13. & 26. 3. Hence the *Pſalmiſt* alluſively tells us, Pſal. 107. 17. *Fools becauſe of their tranſgreſſions, and becauſe of their iniquities are afflicted.* The beſt of men are no wiſer than they ſhould be; nay, they too oft play the fool as *David* did, 2 *Sam.* 24. 10. and no wonder if God chaſtiſe them with ſickneſs.

3. And laſtly, *From Divine Ordination*, 1 Theſ. 3. 3.

The Devil cannot ſmite us with ſores or ſickneſs without God's Commiſſion, or at leaſt without his Permiſſion, as you may ſee in the caſe of *Job*, *Job* 2. 6. Whatever may be the inſtru-

inſtrumental or material cauſe of any affliction, yet God himſelf is the ſupream efficient; *Job* 5.6. as *Eliphaz* ſaid, *Affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground.* By this proverbial Speech, he would have us look higher than to ſecondary cauſes, even to God himſelf as the Author; for ſo he is, *Iſa.* 45. 7. ſo *Amos* 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* It is not to be underſtood of the *(malum culpæ, ſed pœnæ)* evil of ſin, but of affliction and puniſhment. God then ſends ſickneſs to his Children, or he is pleaſed to exerciſe them with ſickneſs and ſuch like afflictions for good ends; I'le name two eſpecially.

1. *For the purging out, or preventing of ſin,* Pſal. 119. 67, 71. *ſo* Iſa. 1. 25. *&* Iſa. 27. 9. *ſo* Heb. 12. 10, 11. God ſends ſickneſs, as he ſent an Angel with a drawn Sword in his hand to *Balaam,* Numb. 22. 32. to divert us from ſinful courſes. God takes away corporal to recover ſpiritual health; he weakens thee in body, to weaken the body of ſin in thee. If he caſt thee into a Feaver or burning Ague, it is to refine thee, and make thee *a Veſſel unto Honour, ſanctified, and meet for the Maſters uſe, and prepared unto every good work,* as expreſſions be 2 *Tim.* 2. 21. I have ſomewhere read how *Baſil* the Great, that holy Man, being much troubled with the Head-ach, prayed to God to remove it, and was at length healed of it, but afterwards he felt many bad motions and ſinful luſts ſtirring in him; then he earneſtly deſired

fired God to return to him the Head-ach again, rather than ſuffer the peace of his Soul to be diſquieted with thoſe luſts. So that you ſee bodily Pains and Diſeaſes are ſent by God to prevent or purge out ſin. But more particularly God ſends ſickneſs to prevent or purge out theſe following ſins; to name a few.

1. *Pride.*

See 2 *Cor.* 12. 7. Some by the Thorn in the fleſh underſtand ſome extream pain, as the Head-ach; ſo *Theophilact.* Some refer it to the *Iliaca Paſſio*, or Wind in the ſmall Guts; ſo *Aquinas.* Some to the Gout or pain in the Stomach, as *Nazianzene* and *Baſil* are ſaid to interpret it. Theſe or the like bodily Diſtempers may be well compared to a Thorn in the fleſh, becauſe they are as painful to the body, as if a Thorn or Splinter was thruſt into the fleſh. This Thorn was ſent to let out the wind of *Pride*; *Leſt*, ſaith the Apoſtle, *I ſhould be exalted above meaſure. Job* under his ſores and ſickneſs, and other afflictions that God exerciſed him with, confeſſed his vileneſs, and abhord himſelf in Duſt and Aſhes, *Job* 40. 4. & 42. 6.

See Mr. *Leigh's* Annot. on 2 *Cor.* 12. 7.

2. *Worldly-mindedneſs.*

God ſends ſickneſs to withdraw their heart and affections from things here below, and to cauſe them to mount up and aſpire more unto Heaven. The beſt are apt to fall in love with this wretched world, as *Peter* ſaid, *Luke* 9. 33. *Maſter, it is good for us to be here.* God in ſickneſs makes his ſervants willing to remove: They ſee Riches and Friends cannot eaſe them of their pains, and therefore they deſire to be gone, *Phil.* 1. 23.

1. 23. and to be tranſlated into the new *Jeruſalem, where no Inhabitant ſhall ſay he is ſick*, Iſa. 33. 24.

3. *Security.*

In health and proſperity the beſt are apt to forget God. As *David* ſaid, *Pſal.* 30. 6, 7. *In his proſperity, I ſhall never be moved; Lord by thy favour thou haſt made my Mountain to ſtand ſtrong:* but when God did hide his face, and left him to the dangerous aſſaults of his Enemies, or fury of ſome ſickneſs, then he was troubled and cryed to the Lord, and pleaded with him in prayer, as you may read in the following verſes, 8, 9, 10, 11. When he caſts his people on their backs in a ſick-bed, then eſpecially they look upward.

4. *Inſenſibleneſs of others ſufferings under ſickneſs.*

Moſt men are inſenſible of the ſufferings of others, like thoſe voluptuous Epicures, as if unconcerned in others miſeries, they are not affected with their Brethrens calamities, *Amos* 6. 3, 4, 5, 6. Even the beſt are too too ſtoical herein, whilſt in Health, not ſufficiently ſenſible of the miſeries that others lie under by reaſon of ſickneſs. But when God hath viſited us with ſickneſs, then we pity thoſe that lie under the ſame or the like ſufferings. The Poet *Virgil* brings in *Dido* ſpeaking thus.

Non ignara mali miſeris ſuccurrere diſco.

She being in miſery, did pitty thoſe that were in miſery. *David*, whom God had much exerciſed

erciſed with ſickneſs, had learnt to pity others, as you may ſee *Pſal.* 35. 13, 14.

5. *Unthankfulneſs.*

We do not, whilſt we are healthful and ſtrong, rightly prize health, nor are we duly thankful for ſo great a mercy. *Carendo magis quàm fruendo*; We know the worth of things beſt by the want of them. As God threatned to take *away Corn, and Wine, and Oyl* from *Judah*, becauſe *ſhe did not know*, i. e. thankfully acknowledge them to be Gods good Gifts; *Hoſ.* 2. 8, 9. So God many times deprives his People of health, that they may learn to prize it the more, and to improve it more to his glory when he ſends it again.

6. The ſixth and laſt ſin that ſickneſs ſent by God is a means to purge out or prevent, is, *Forgetfulneſs of Death.*

Jeruſalem in proſperity *remembred not her laſt end*, Lam. 1. 9. The beſt of us, in times of health, too too ſeldom think of Death, which made *Moſes* cry out, Deut. 32. 29. *O that they were wiſe, that they underſtood this, that they would conſider their latter end!* God therefore ſends ſickneſs, which is, *Ante-ambulo Mortis*, the fore-runner of Death; to mind them that the *King of Terrors* is not far off: they at ſuch a time expect Death, and look upon it as that which will certainly come. Biſhop *Andrews* ſaid oft in his ſickneſs, *It muſt come once, and why not here?* *David* in ſickneſs ſaw the vanity of Man in his beſt ſtate, *Pſalm.* 39. 5. *Surely every man at his beſt ſtate is altogether vanity.* Selah. And *verſ.* 11. he warbles it over again

Abel Redivivus in his life.

on his doleful Harp, — *Surely every man is vanity. Selah.* So *Moſes* under God's afflicting hand, *Pſalm.* 90. 7. ſaw the frailty of Man's life, and therefore prayed, verſ. 12. *So teach us to number our dayes, that we may apply our hearts unto wiſdom.* Thus you ſee God ſends ſickneſs for the purging out or preventing of ſeveral ſins in his People.

2. The other end that God hath in ſuch paſſages of his providence towards his Servants, is *for the tryal and exerciſe of their Graces.*

Affliction is ſent to try us, *Pſal.* 66. 10, 11. *Jer.* 9. 7. 1 *Pet.* 4. 12. It is both the Touch-ſtone and Whet-ſtone of Grace. A Feaver, or ſome ſuch like Diſtemper, is as a fiery Tryal to try the truth of God's Graces in us, and to ſet them awork; in ſo much as the Apoſtle ſaith, 2 Cor. 12. 10. *I take pleaſure in infirmities, — for when I am weak, then am I ſtrong.* When he was weak in Body, he was ſtrong in Grace. But more particularly, God ſends ſickneſs to try and exerciſe theſe following Graces.

1. *Faith and Hope,* (I put them both together, for they are nigh of kin).

The Apoſtle ſpeaks of God's ſuffering his People to be *in heavineſs through manifold temptations,* that is afflictions, *for the tryal of their Faith,* as you may ſee 1 *Pet.* 1. 6, 7. *Job's* Faith was ſeen and ſet awork under his ſufferings. Job 13. 15. *Though he ſlay me, yet will I truſt in him.* It is Faith indeed to truſt in that God that ſeems to frown. So hope is ſeen and ſet awork in a tempeſt. It is compared

to

to an *Anchor*, Heb. 6, 19. whoſe uſe is beſt ſeen in a ſtorm.

2. *Patience.*

In times of affliction there is matter for *patience* as well as *faith* to be exerciſed about, *Rev.* 13. 10. ſo 2 *Theſſ.* 1. 4. The Apoſtle ſaith, *Tribulation worketh Patience*, Rom. 5. 3. He means, It occaſions the exerciſe of Patience. James 5. 11. *Ye have heard of the Patience of Job*, ſaith Saint *James*: Ye had not heard ſo much of his Patience, had it not been for his ſickneſs, and ſuch like afflictions which God exerciſed him with. Sickneſs is the School of Patience.

3. *Love to God.*

Jer. 2. 2. *I remember thee*, (ſaith the Lord) *the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the Wilderneſs, in a Land that was not ſown.* It is love and kindneſs indeed to follow God in a Wilderneſs of temptations and tryals: to love him even when we groan under ſad Diſtempers, and can feel nothing (as it were) but ſigns of his diſpleaſure. The World is apt to think that Believers love God only for what they gain by his ſervice, as though their love to God was purely mercinary; as the Devil ſaid, *Doth Job fear God for nought, &c.* Job 1. 9, 10, 11. ſo Job 2. 4, 5. The Devil ſaid, *Skin for Skin, yea, all that a man hath will he give for his life: but put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.* God, as you read afterwards, ſuffered the Devil ſorely to afflict *Job*, verſ. 6, 7, 8. Yea, *Job's*

Wife took the Devils part, as you ſee *verſ.* 9. The Devil handed over a temptation to him by his Wife, hoping thereby to prevail with *Job* as he did by the Wife prevail with *Adam*, Gen. 3. 6. But the Devil could not, nor *Job*'s Wife (that crooked Rib, that croſs piece) to help him, cauſe that good Man to curſe his God: See how ſharply he rebukes her for her folly, *verſ.* 10. *Thou ſpeakeſt as one of the fooliſh Women ſpeaketh: What, ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this or hitherto did not Job ſin with his lips.* And though we read afterwards of his curſing the day of his birth, *Chap.* 3. and of other raſh ſpeeches proceeding from him, *Chap.* 6. and elſewhere: Yet his reſolution was, *Not to lay go his integrity ſo long as he lived*, Job 27. 5, 6. Here was a full proof of the ſincerity of his love to God, and ſtrength of his Chriſtian courage: For *if thou faint in the day of adverſity, thy ſtrength is ſmall*, Prov. 24. 10.

4. And laſtly, *Prayer.*

Sickneſs ſets Prayer a work like trouble, *Pſal.* 18. 4, 5, 6. *Pſal.* 88. *per totum.* *Pſal.* 116. 3, 4. ſo *Iſa.* 26. 16. *Lord*, (ſaith the Prophet) *in trouble have they viſited thee: they poured out a prayer when thy chaſtening was upon them.* When God viſits his People with ſickneſs, or ſome ſuch like affliction, then eſpecially they viſit him with prayers. Prayers which before did but, as it were, drop out, now and then a prayer, are in time of trouble frequently and fervently put up unto God. *Chriſt in his agony prayed more earneſtly*, Luk. 22. 44.

Then

Thus when *the outward man is ready to periſh* or decay, through ſickneſs or ſome ſuch like affliction, then the *inward Man is renewed*, i. e. gathereth ſtrength (*Iſa.* 40. 31.) by daily preſſures, 2 *Cor.* 4. 16. As the * Palm-tree the more it is depreſſed, the more it flouriſheth. As *Jacob* ſaid to *Laban*, Gen. 30. 30. *It was but little which thou hadſt before I came: but it is now encreaſed to a multitude: And the Lord hath bleſſed thee ſince my coming.* So may ſickneſs ſay to many a child of God, It was but little (in compariſon) which thou hadſt before my coming, but little Faith, Patience, Love to God, Devotion, *&c.* but now it is much encreaſed. Divine Graces, like Torches in a dark night, ſhine brighteſt 'midſt manifold afflictions.

* *Depreſſa reſurgit*, Pl. 92. 12.

Let us now come to Uſe and Application, which through Gods bleſſing may be moſt profitable.

1. *This conſideration ſhould be a Cordial to comfort us in ſickneſs.* *Uſe* 1.

It ſhould make thee and me patient under ſickneſs, when God is pleaſed to ſend it: Nothing befals us, but what befals God's deareſt Servants. *David*, *Job*, *Hezekiah*, *Paul*, *Epaphroditus*, and others, (as you have heard) even the braveſt-ſpirited, the wiſeſt, the holieſt have been ſorely viſited with ſickneſs. *There is no temptation (i. e.* affliction) *hath taken you but what is humane*, (ſo the word is, ἀνθρώπινος.) or, as it is rendred, *common to Man*, 1 Cor. 10. 13.

10. 13. Yea, to the beſt of men, and being thus ordinary, it may be the better endured.

Solamen miſeris ſocios habuiſſe doloris.

So then, as the Author to the *Hebrews* ſpeaks, *Seeing we are compaſſed about with ſo great a cloud of witneſſes*; I add, with ſo many examples of good men in ſickneſs, — *Let us run with patience*, Heb. 12. 1. As *Phocion* ſaid to one that was condemned to the ſame death with him, *Art thou not glad to fare as* Phocion *doth?* So ſhall not we be glad, or at leaſt be content and patient under ſickneſs, ſeeing we fare no worſe than God's deareſt Servants do. Nay, let us caſt our eyes abroad, and we ſhall find many our betters by far in Grace far more afflicted than our ſelves be with ſickneſs. Our ſickneſs being neither ſo violent nor ſo permanent as theirs. Now ſhall not we be content to ſip of that bitter Cup which they drink ſo deeply of? *Epaphroditus*'s ſickneſs, beſides the violence thereof, was cloathed with this ſad circumſtance, that he was * *Procul à ſuis remotus*, He was far from home in a ſtrange place: But we at home amongſt friends and acquaintance, who are at hand to give friendly viſits, and to miniſter to our neceſſities.

* *Muſcul.* in loc.

Uſe 2. 2. This conſideration *ſhould ſtrike terrour into the hearts of impatient wretches.*

If ſickneſs and pain be the condition of Gods dear Servants here, what will be the portion of the

the wicked hereafter in the day of their viſitation? If they, who ſhall *be Heirs of Salvation*, Heb. 1. 14. be in ſuch a ſick condition that they know not what to do, which way to turn them for eaſe; how eaſeleſs and painful will their condition one day be, who are *Veſſels of wrath fitted to deſtruction*? Rom. 9. 22. ſee 1 Pet. 4. 17. For *the time is come* (it may be rendred, according to the Original, that it is the ſeaſon) *that judgment begin at the Houſe of God; and if it firſt begin at us, what ſhall be the end of them that obey not the Goſpel of God?* Now in this life judgments (*i. e.* chaſtiſements, *Pſal.* 7. 11.) be all God's dear Servants for their ſinful infirmities, who are here called the *Houſe of God*, (for they are the Temples of the Holy-Ghoſt, 1 *Cor.* 3. 16.) *and if judgment begin at us firſt, what ſhall the end of them be that obey not the Goſpel?* However for the preſent *they live, become old, yea are mighty in power*, as *Job* ſpeaks, *Job* 21. 7. *And their Houſes are ſafe from fear, neither is the Rod of God upon them*, verſ. 9. Yet their end will be ſad, *verſ.* 30. *The wicked is reſerved to the day of deſtruction: They ſhall be brought forth to the day of wrath.* So the Pſalmiſt (whether *Aſaph* or *David* it is uncertain) ſtumbled at the proſperity of the wicked, *Pſal.* 73. 2, 3. He ſaw they lived merrily here, and when they died, they died without much pain in their ſickneſs; for, ſaith he, *verſ.* 4. *There are no bonds*, that is, no pangs *in their death*, q. d. Their death is not cauſed by thoſe violent and painful aſſaults, as other mens frequently are. So verſ. 5. *They*

ὅτι ὁ καιρὸς ἀρξασθαι τὸ κρῖμα. See Dr. *Hammond* in Pſalm. 73. 4.

are not in trouble as other men, neither are they plagued like other men. This ſtumbled him, as you may read afterwards, but at laſt he recovers himſelf, having made his reſort to the Sanctuary of God, *verſ.* 17. He learned out of his Word, that God governed all things wiſely, and had Judgments in ſtore for them, as you may read *verſ.* 18,19,20. God lift them the higher, that their fall might be the greater.

——— *Tolluntur in altum*
Ut lapſu graviore ruant. ———

So then though wicked men ſleep ſecurely in ſin, yet *their damnation ſlepeth not*, 2 Pet. 2. 3. *When they ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a Woman with Child*, (which comes ſuddenly, certainly, and painfully) *and they ſhall not eſcape*, 1 Theſ. 5. 3. The *wicked ſhall be turned into Hell*, Pſal. 9. 17. *Jeſus* Chriſt will come upon theſe with a vengeance, and *they ſhall be puniſhed with everlaſting deſtruction*, as you may read 2 *Theſſ.* 1. 7, 8, 9. I end this with that of *David*, Pſal. 11. 5, 6. *The Lord tryeth the Righteous: but the wicked, and him that loveth violence, his ſoul hateth. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall be the portion of their Cup.* They ſhall be continually drinking the bitter cup of divine fury: There ſhall be no *Lucida intervalla*, no reſpite, no breathing fits, (as the Righteous have here in their ſickneſs) but their

their pains ſhall be continual, without either intermiſſion or mitigation.

3. This conſideration *ſhould keep us from cenſuring thoſe for the greateſt ſinners, that are in this kind the greateſt ſufferers.* Uſe 3.

Indeed we live in a cenſorious Age. The World judgeth thoſe moſt wicked, that are moſt afflicted; we are apt to conclude, that God hates thoſe moſt whom he viſits with moſt ſickneſs. Thus the *Barbarians* dealt with *Paul*, who ſeeing the venomous Beaſt hang on his hand, ſaid among themſelves, *No doubt this Man is a murderer, whom though he hath eſcaped the Sea, yet vengeance ſuffereth not to live*, Acts 28. 4. Thus *David*'s Enemies, by the ſharpneſs and violence of his Diſtemper, concluded God was become his Enemy, * *Pſal.* 41. 8. *Job*'s three Friends were to blame to accuſe *Job* for an Hypocrite, becauſe God had ſorely viſited him with ſickneſs; he calls them truly, *Forgers of lies, and Phyſitians of no value*, Job 13. 4. They forged lies both of God and *Job*, and like unskilful Phyſitians, applyed Corraſives inſtead of Cordials. And elſewhere he calls them, *Miſerable Comforters*, Job 16. 2. They came as Comforters, freely offering themſelves, he ſent not for them, *Job* 2. 11. But they were pitiful ones in that ſence, that *Job* calls them *Miſerable comforters*, for by their cenſures and bitter ſpeeches, inſtead of leſſening, they did encreaſe his burthen; inſtead of eaſing, they did

* *Verbum Belial effuſum eſt in ipſo*, i. e. *punitur divinitus ob ſcelus aliquod commiſſum.* Muſcul. in locum.

did aggravate his grief. And God himself was highly displeased with *Eliphaz*, *Bildad*, and *Zophar*, in as much as by their perverse disputings, and false reasonings, they had wronged even God himself, *Job* 42. 7, 8, 9. Let us then know that God's dear Children (as *Epaphroditus*, a dear Servant of the Lord here did) may lie under great afflictions and dear affections at the same time. *Job*, even now mentioned, whom God boasts of again and again as a *None-such* for piety, was smitten (בשחין רע, *Job* 2. 7.) with such an angry burning Boyl as God plagued the *Ægyptians* with, *Exod.* 9. 9, 10. and after threatned to punish a rebellious people with, *Deut.* 28. 27. If *Job* had measured God's displeasure by the sadness of his Distemper, he might have concluded indeed, that God had hated him and cast him off: but upright *Job* doubted not of God's favour under his saddest tryals. We read of one *Lazarus*, the Brother of *Mary* and *Martha*, John 11. 3. that was in his extream sickness beloved of Christ. And we read of another *Lazarus*, Luke 16. 20. who was poor and pitiful, lying at the *rich mans gate full of sores*, yet after death carried by Angels into *Abrahams* Bosom, *vers.* 22. Let the words of the wise man shut up this, *Eccles.* 9. 1, 2. — *No man knoweth either love or hatred by all that is before them: All things come alike to all: there is one event to the righteous and to the wicked*, &c.

Job 1. 8. and 2. 3.

4. Let

4. Let this conſideration *keep us from weeping immoderately when Godly Friends depart this life.* *Uſe* 4.

They are freed from thoſe ſickneſſes and pains which here they groaned under. *Rev.* 14. 13. *Bleſſed are the dead which die in the Lord, — for they reſt from their labours,* ἀπὸ τῶν κόπων, from pain and pains-taking. The World to them is as *Ægypt* to the *Iſraelites*, a place of pains and ſorrow, *Exod.* 3. 7. When they die, God *wipes away all tears from their eyes.* See Rev. 21. 4. *There ſhall be no more death, neither ſorrow nor crying; neither ſhall there be any more pain; for the former things* (as ſin, ſickneſs, *&c.*) *are paſſed away.* If the dead in the Lord could ſpeak, they would ſay to ſurviving Friends that follow them to the Grave with ſorrowful hearts, as Chriſt did to the Daughters of *Jeruſalem*, that followed him to his crucifixion ſorrowing, *Luk.* 23. 28. *Weep not for me, but weep for your ſelves and for your children.* Ye are in the Valley of Tears, toſs'd upon the Waves of a troubleſome World, ſubject as to ſin ſo to ſickneſs and ſorrow: But as for us, we are at the Haven of Eternal-reſt. Weep not for us, but weep for your ſelves and your Children. Indeed did we but ſeriouſly conſider the manifold miſeries that God's dear Servants are ſubject unto whilſt in this World, we would give thanks rather then murmer, when God by death ſets them free. The Church in the Funerals of the Dead hath taught

us

us as much: *We give thee hearty thanks for that it hath pleaſed thee to deliver this our Brother (or Siſter) out of the miſeries of this ſinful World.*

5. and laſt *Uſe.* But fifthly and laſtly, (for I haſten); This *conſideration me-thinks ſhould put Chriſtians upon ſympathizing one with another.*

This God calls for, *Rom.* 12. 15. 1 *Pet.* 3. 8. ſee *Heb.* 13. 3. *Remember them that are in bonds as bound with them; and them which ſuffer adverſitie, as being your ſelves alſo in the Body.* In the Body, that is (ſay ſome) as Members
Rom. 12. 5 of the ſame Body, (for ſo believers are, *Epheſ.* 5. 23, 30. ſo *Col.* 1. 18.) they are Members of Chriſt's Myſtical and Spiritual Body: And as the Apoſtle ſpeaks, 1 *Cor.* 12. 25, 26. *The Members ſhould have the ſame care one for another; and if one Member ſuffer, all the Members ſuffer with it:* So then if we take it in this ſence, you are members of the ſame Body, and therefore ought to ſympathize one with another. Others there are that by this expreſſion, *being your ſelves alſo in the body*, underſtand it thus, as being your ſelves living Creatures, 2 *Cor.* 12.
Dr. *Hammond* in Heb. 13. 3. 2. Natures Frame not being as yet diſſolved, you are in the ſame frail humane eſtate, ſubject to all that befalls any man; and therefore you ſhould be affected towards them, as though you perſonally ſhared in their ſufferings.

Do not then, Chriſtians, ſtand as Stoicks or ſtocks, as unconcerned with others ſickneſſes and ſorrows: Put your ſelves (as it were) in their

their condition, and do as you would be done by; be as pitiful to them, as you would have others be to you if you were in their caſe. You know not how ſoon ſickneſs may befall you, and ſo you ſtand in like need of help. If you ſtay at home, ſickneſs may ſteal upon you: if you travel abroad, it may purſue you, as it did *Epaphroditus*, who being far from home fell ſick, and his ſickneſs was grievous, for he was nigh unto death.

Epaphro-

Epaphroditus's Recovery.

Second Sermon.

PHIL. 2. 27.

—— but God had mercy on him.--

N the laſt Lecture-day I made an entrance upon this Text, and we ſpoke to *Epaphroditus* his ſickneſs; I ſhall this day (God willing) ſpeak of his recovery, which the Text clearly holds forth unto us. In which I obſerve two parts, which I intend to proſecute as time ſhall give leave.

1. *Epaphroditus*'s Phyſician, and that was *God.*
2. The Cure wrought by him, *Had mercy on him.*

The

The Greek word Ἐλεάω, ſignifies to pity or have mercy upon; ſo think it hath dependance upon the Hebrew Name of God, *Elohim*, becauſe it is the property of God to ſhew mercy.

Now mercy in God may be thus defined; *Miſericordia eſt quâ propenſus eſt Deus ad ſuccurrendum ſuis creaturis in aliquâ miſeriâ conſtitutis, iiſque reipſâ ſuccurrit.* Wendelin. It is an attribute or property of God whereby he is inclined to help his creatures in miſery, and doth really help them. So that *Homo lapſus*, Man conſidered as a ſinner and in miſery, is the object of it. And as * *Muſculus* ſaith, *Miſericordia Dei eſt unicum omnium afflictionum refugium.* The mercy of God is the onely refuge for afflicted perſons to have recourſe unto.

* In *Pſal.* 6. 2.

Epaphroditus, this faithful Servant of the Lord, did much partake of God's mercy, God had been merciful to him with pardoning mercy, ſanctifying mercy; and, had he died, God had crowned him with ſaving mercy, he had been freed from Hell, and enſtated in everlaſting happineſs. But the mercy my Text ſpeaks of, is temporal mercy, God delivering him from the great pain and peril he was in by reaſon of ſickneſs. * *Eripiens eum periculo, & ſanitati reſtituens, quod quidem beneficium miſericordia vocatur, quatenus eſt miſeriæ cujuſdam remotio.* And *Calvin* ſaith, *(Exprimit morbi gravitatem ut clarius eniteret Dei bonitas in redditâ ſanitate).* *Paul* firſt mentioned the grievouſneſs of his ſickneſs, that the goodneſs and mercy of God might more perſpicuouſly appear in his recovery. *(Deus miſertus eſt ejus; i. e. miſericorditer.*

* *Eſtius* in locum.

Calvin in locum.

corditer illum erepit. Misericordiam Dei pro opere misericordiæ Dei ponit, saith *Musculus.*) It was mercy then in God to preserve his life, and restore him to health.

Muscul. in locum.

Hence I take up this point of Doctrine, which being so clearly implyed, must not be passed by without taking notice of, *viz.*

Doctr. *That Life and Health are Mercies.*

David in sickness prayed to God for health; Psal. 6. 2. *Have mercy upon me, O Lord, for I am weak.* (* *Ergo sentit miserum esse morbo confici*). *O Lord, heal me, for my bones are vexed.* (*Est itaque sanum esse pars fælicitatis ac pro dono Dei habendum.* Muscul.) And *Ps.* 103. 3, 4. we find *David* there looked upon Gods healing his bodily diseases, and redeeming his life from destruction, to be a mercy, as well as pardoning his sin. *Job*, though sometimes under the raging heat and fury of his Distemper, cursed the day of his birth, and wished God would cut him off; yet at other times, when he was more himself, he looked upon life as a mercy, see *Job* 10. 12. He there asserts his life to be an act of divine favour, and the preserving his Spirit (*viz.*) from departing out of his body, to be a fruit of divine providence, which he calls a Visitation. *Jacob* prized his life, as you may gather from *Gen.* 32. 11, *&c.* fearing his Brother would take revenge on him, (as he threatned to do, *Gen.* 27. 41.) he prayeth to God, and useth lawful policy to save his life. So *Mordecai* and *Esther* tender'd their

* *Muscul.* in Ps. 6. 2.

their lives, and the lives of the Jews, *Esther* 4. 13, 14. & 7. 3. *Hezekiah* wept sore, when the Sentence went forth that he should die and not live, *Isa.* 38. 1, 2, 3. And *David* cryed out, Psal. 102. 24. *O my God, take me not away in the midst of my dayes.* [*Naturale est & agnatum omnibus, ut dierum suorum plenitudinem consequi cupiant, ideòque aegrè in medio vitæ cursu migrent ex hoc saeculo.* Muscul.] The Devil spake truly in that, (lyars sometimes may speak truth) Job 2. 4. *Skin for Skin, yea, all that a man hath will he give for his life.* Men will part with Money, Cattels, Land, Liberty, and what not, to preserve life, as they did *Gen.* 47. Yea men will part with some members to preserve life.

Musculus in Psal. 102. 24.

——— *Immedicabile vulnus*
Ense recidendum est nè pars sincera trahatur.

I end this with that of the wise man, *Eccles.* 11. 7. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun.*

But some may object and say,

Object. 1. *If God send sickness for good ends to his People, as for the preventing and purging out of sin, and for the tryal and exercise of Christian Graces, surely it was no mercy in God to deliver this good man* Epaphroditus *from it.*

Answ. Sickness in it self is a fruit of sin, and so a judgement and curse; it is a blessing

onely to such as have a sanctified use of it. It was sanctified indeed to *Epaphroditus*, and so wrought for his good, as Physick for the good of the Patient, *Heb.* 12. 10. but as it brought pain, it was grievous, and so his deliverance therefrom may be truly called a mercy, *Quatenus est miseriæ remotio*; as it removed his pain, and rendered him more serviceable to the Church.

Estius in *Phil.* 2. 27.

Object. 2. *But how can* Epaphroditus's *Recovery here be called a Mercy, when Death is far better than Life to Gods Children; which made the Apostle himself in the former Chapter,* Phil. 1. 23. desire to be dissolved, and to be with Christ, which *(saith he)* is far better? Πολλῷ γὰρ μᾶλλον κρεῖσσον; Multo magis melius; *which may be thus rendred in English;* More better by much. *Had it not been far better for him to have been at the Haven of Rest, than to be, as it were, by a cross wind kept back and tost upon the Waves of a troublesome World? Is not this World like a round Ball stuck full of Pins, so that upon what part soever the Godly are cast, they meet with trouble and misery? According to that of our Saviour,* John 16. 33. In the World ye shall have tribulation: *So that to have his life prolonged, what was it but a prolongation of his misery, and an adjournment of his happiness?* Tiberius Cæsar *said to one that requested death rather than long imprisonment,* Nondum tecum redii in gratiam, *he told him, He had not such a favour for him. The like favour God here denies*

Sueton.

denies for the preſent to Epaphroditus; *and can this be truly call'd a Mercy?*

Anſw. It cannot be denied, but death is better than life to the Godly, and rather to be choſen; for it frees from ſin, ſickneſs, Satans temptations, *&c.* Yea, it brings them to the happy viſion and fruition of God, to the ſociety of bleſſed Saints and Angels, and puts them into poſſeſſion of everlaſting happineſs. *(Longum eſſet enumerare omnia quæ faciunt, ut mors fidelibus potior ſit vitâ & optabilior).* Yet for all this, as that learned Author ſaith, *(Vita per ſe æſtimata eſt præclarum Dei beneficium, præſertim qui Chriſto vivunt, iis vitam lucro eſſe dicimus)*; Life conſidered in it ſelf is a choice mercy of God, and advantagious to the Godly: And to glorifie God in this bodily life, is, *Non parva dignatio*, no little favour which God vouchſafeth to us; ſo *Calvin.* And *Muſculus* ſaith, *(Mors ipſa quatenus eſt peccati ſtipendium & horribilis naturâ in ſeipſâ, conſiderata capax eſt miſericordiæ tàm coràm Deo quàm coràm hominibus)*; Death as it is the wages of ſin, and terrible to nature, is capable of mercy both before God and Man. Beſides, as the ſame Author obſerves, there were ſeveral circumſtances which would have rendered his death in a ſort miſerable, and no doubt did then trouble his mind, *(Deſolatio videlicet & perturbatio Eccleſiæ)* as the too much dejection of his people at the ſad news of his death, and the deſolation that might follow upon it, and withal, the conſideration that he could be no longer ſerviceable

Calvin in Phil. 2. 27.

Muſcul. in Phil. 2. 27.

to them, and to the Apoſtle in his bonds which he much deſired. Beſides we may farther add, that the continuance of a good mans life is a great bleſſing in this reſpect, that the longer he lives, the more good he doth, and ſo his reward will be the greater; 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully.* There are degrees of glory, as may be gathered from 1 Cor. 3. 8. 1 *Cor.* 15. 41, 42. The moſt gracious here, *Secundum non propter opera.* ſhall be moſt glorious hereafter. Thoſe that do moſt for God here, ſhall receive moſt from God hereafter. So that had *Epaphroditus* died, he had had his reward the ſooner; but living, he makes it the greater. For thoſe of the longeſt ſtanding, and greateſt proficiency in the School of Grace here, ſhall take the greateſt degrees of Glory hereafter.

I end this with the words of that truly pious and learned * Divine, *Life in it ſelf, and for the advantages of ſerving God, and encreaſing our Crown, is a deſirable thing.*

* Doctor *Hammond* in Phil. 1. 22.

Uſe and Application.

Uſe 1. 1. This may ſerve to confute or reprove the *Manichees*, or any others that hold this preſent life in it ſelf is evil.

Heming. in Phil. 1. 17. *Manichei hanc præſentem vitam ut malum per ſe damnarunt.* Heming. Surely God would never have made prolongation of life a motive to obedience, (as you find *Deut.* 6. 2. & 30. 16, *&c.* ſo *Prov.* 3. 16. & 4. 10, 22. & 9. 10, 11, and

and elſewhere) nor would the Apoſtle here have reckoned *Epaphroditus*'s recovery amongſt the mercies of God, if this preſent life had been evil. This is ſuch a mercy we ought to bleſs God for: Pſal. 66. 8, 9. *O bleſs our God, ye people, and make the voice of his praiſe to be heard, who holdeth our ſoul in life.* — (*Nè umbrâ quidem corporis nedum vivo ac ſano corpore dignus eſt, &c.*) He is not worthy of the ſhadow and ſhape of a body, much leſs of a living and healthful body, that doth not look upon life and health as mercies. *Muſculus in Pſal. 103. 3, 4.*

2. This *conſideration ſhould make us patient under afflictions that befal us.* *Uſe 2.*

So long as we have life and health, we have no cauſe to complain as though God dealt hardly with us. We read, *Gen.* 19. that *Lot* had moſt of his Goods (which he had not time to remove) and his Sons in Law conſumed in a fearful fire from Heaven, and his Wife turned into a Pillar of Salt before his eyes, (a ſad ſpectacle); yet he counted it a mercy (amidſt manifold miſeries) that God had ſpared his life. Verſ. 19. *Behold, now thy Servant hath found grace in thy ſight*, and *thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life.* — It is a mercy thou haſt thy health, but if this be gone after loſs of Goods and Children, as in *Job*'s caſe, yet it is a mercy thy life is ſpared, that thou art on this ſide the Grave, and a ſad eternity; Lam. 3. 22, 23. *It is of the Lords mercies that we are not conſumed, becauſe*

his compassions fail not: they are new every morning: great is thy faithfulness. Therefore as he adds, vers. 39. *Wherefore doth a living man complain?* A living man hath cause to be thankful, but none to murmur, life and health being the choicest of outward mercies.

3. and last *Use.*

3. And lastly, *Let us not,* if life and health be such choice mercies, *provoke God to deprive us of them.*

Sin (as I told you before) is the procuring cause of sickness, yea, and of death too, *Rom.* 5. 12. so *Rom.* 6. 23. Death both Temporal and Eternal, is as due to sin, as wages to him that earns them. Temporal Death, 'tis true, sooner or later will seize on us all; yet many by sinning impair their health, and shorten their dayes, as these places shew, *Job* 15. 32. *Psal.* 94. 23. *Prov.* 10. 27. *Eccles.* 7. 17.

But more particularly I shall name several sins, some of which, in their own nature, tend to impairing of health, and shortening a mans dayes; and others of them God hath threatned with destruction: I pray you observe them, and learn to avoid them, as you love prolongation of health and life.

1. *Disobedience to Superiours.*

See *Exod.* 20. 12. This fifth Commandement of honouring thy Father and Mother, is said to be the first Commandement with promise, *Ephes.* 6. 2. It is the first Commandement that

that hath this ſpecial promiſe annexed to it, *viz.* Prolongation of dayes. By Father and Mother, we underſtand Political, Eccleſiaſtical, and Natural Parents. Take heed then of an irreverent and diſobedient carriage towards the King, and thoſe that are in authority under him. You read, *Numb.* 16. of the rebellion of *Corah*, and how the Earth opened her mouth and ſwallowed him up and his Company, *verſ.* 32, 33. So rebellious *Abſalom* came to an untimely death; and *David* was much moved with grief in that he died in rebellion, 2 *Sam.* 18. 9, 33, compared. See *Prov.* 16. 14. *The wrath of a King is as Meſſengers of Death; but a wiſe man will pacifie it:* and it follows, *verſ.* 15. *In the light of the Kings countenance is life.* Be not diſobedient and irreverent in your carriage towards Miniſters which are your Spiritual Parens. You may read, 2 *King.* 2. 23, 24. Two She Bears deſtroyed forty two Children for mocking the Prophet. Though Children, yet God would not bear it in them. Poſſibly (as ſome think, becauſe there were ſo many gathered together) they were ſet on by their Idolatrous Parents to do what they did, and therefore God juſtly puniſhed them with the loſs of their Children. Laſtly, Be not diſobedient to Natural Parents. God may juſtly deprive them of natural life, that are without natural affection. Prov. 30. 17. *The eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.* *Homer*, though commonly reported to

Prov. 20. 20. *Mar.* 7. 10.

be blind, yet saw and observed as much: for speaking of one that did not relieve his Parents, he tells us, he lived but a short time.

——— Οὐδὲ τοκεῖσι,
Θρέπτα φίλοις ἀπέδωκε, μινυνθάδιος δὲ οἱ αἰὼν
Ἔπλεθ'. ——— *Iliad.* Δ.

Take heed then of disobedience to Magistrates, Ministers, or Natural Parents, as you love your lives.

2. Take heed of *lustful uncleanness.*

Sodom and *Gomorrha*, and the Cities about them, burnt strongly in lust, *Jude* 7. and God sent a strange fire to destroy them from off the face of the Earth, *Gen.* 19. 24, 25. So God cut off *Onan* for his filthiness, *Gen.* 38. 9, 10. So 1 *Cor.* 10. 8. you read how that for uncleanness there fell in one day three and twenty thousand. *Pliny* tells us of *Cornelius Gallus*, and *T. Ætherius*, two great persons in *Rome*, that died in the act of unchastity. The Dog-dayes of lust are very dangerous. Indeed this sin consumes the radical moisture, and so in its own nature tends to weakness and sickness, and the shortening of a mans dayes. The wise Man tells you, The *Harlots house enclineth unto death, and her paths unto the dead*, Prov. 2. 18. so likewise *Prov.* 5. 9, 11. & *Prov.* 6. 26, 33, 34, 35. & *Prov.* 7. 22, 23. & *Prov.* 31. 3. *Solomons* Mother there adviseth him not to give his strength unto Women.

Plin Nat. Hist. lib. 7. c. 53.

3. Take

3. Take heed *of intemperance in eating and drinking.*

This is as a Knife to cut our own Throats; ſee *Prov.* 23. 1, 2. *When thou ſitteſt to eat with a Ruler,* (a Magiſtrate, or ſome great Man) *conſider diligently what is before thee; and put a Knife to thy Throat, if thou be a man given to appetite.* Some read it, *impones cultellum gutturi tuo:* and then the ſence is this, thou doſt as good as put a Knife to thy Throat, if thou be a man given to appetite, thou mayeſt endanger thy life if thou feedeſt too plentifully. So verſ. 29, 30. *Who hath wo? who hath ſorrow? who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the Wine.* —— *Our own luxuries* (as one ſaith) *fill us full of Diſeaſes, which ſhorten this our ſhort day of life, and ſet our Clock forward, that it ſtriketh dead before the time of our natural circle is gone about. Deinde cogitemus,* ſaith Muſculus, *quæ ſit illorum vaſania, qui per gulam & intemperantiam ſeipſos dona ſanitatis privant, & variis morbis obnoxios reddunt.* We may ſay of faſting and feaſting, as the Woman ſang of *Saul* and *David*, 1 Sam. 18. 7. *Saul* hath ſlain his thouſands, and *David* his ten thouſands: feaſting kills more ten to one than faſting. Poor people who have the ſhorteſt meals, have commonly the longeſt graces, and the beſt health. The Glutton digs his Grave with his own teeth; the Drunkard drinks healths ſo long to others, that he hath none to himſelf;

Muſculus in Pſ. 6. 2.

Non

Non eſt in potâ vera ſalute ſalus.

And it is but juſt with God to ſtrike him dead, that makes himſelf dead drunk. Take heed then of this ſin, it is good advice at all times, but moſt ſeaſonable at this time, which is a time of much feaſting.

Οὐδ' ὑγιείης τῆς περὶ σῶμ' ἀμέλειαν ἔχειν χρή
Ἀλλὰ ποτῷ τε μέτρον καὶ σιτῷ γυμνασίῃσί τε
ποιεῖθαι. *Pythag.* Aurea Carmina.

We ought (ſaith an Heathen) to have a care of our bodily health, and to obſerve a mean in drinking, dyet, and recreation.

4. Take heed *of immoderate ſorrow.*

This like an heavy burthen breaks a man, and makes him ſtoop. Prov. 12. 25. *Heavineſs in the heart of man makes it ſtoop.* So Prov. 15. 13. *A merry heart makes a chearful countenance; but by ſorrow of the heart the ſpirit is broken. David* tells us, *Pſal.* 31. 10. *My life is ſpent with grief, and my years with ſighing.* And the Apoſtle ſaith, 2 *Cor.* 7. 10. *The ſorrow of the World worketh death.* Immoderate ſorrow for loſs of worldly things, weakens the body, and haſteneth death.

5. Take

5. Take heed *of impatience, passion, and discontent.*

The murmurring *Israelites* were destroyed of the destroyer. 1 *Cor.* 10. 10. An impatient man is, ἑαυτοντιμωρούμενος, his own scourge. We say truly, the *hasty man never wants wo.* Pettish, fretful, passionate persons, like the Demoniack in the Gospel, *Mar.* 5. 2, 3. wound and cut themselves. Wrath is compared to fire in Scripture, *Gen.* 39. 19, 20. *Esth.* 1. 12.

— *Est intus flamma medullas.*

This fire of passion devours and consumes that which should maintain natural life. The passionate man, like Mount *Ætna*, consumes his own bowels with inward burnings. Thus as *Eliphas* tells *Job*, Job 5. 2. *Wrath killeth the foolish man.* Vexing and fretting under providential dispensations, spends a mans spirits, and puts him upon taking such unlawful courses as are oft-times attended with destruction. Prov. 19. 19. *A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again.* q. d. A passionate man is no sooner delivered from one danger, but he brings himself into another.

6. Take heed of *Envy.*

Job 5. 2. *Envy slayeth the silly one.* If a man be so silly as to hug this Viper in his bosom, he

he doth it to his destruction. Envy, like a Moth, doth insensibly consume a man, depriving him of health, and the comforts of this life. Hence the wise Man calls *envy the rottenness of the bones*, Prov. 14. 30. The envious man melts away at the prosperity of others, as you may see *Psal.* 112. 10.

Invidus alterius rebus macrescit opimis.

The Dart of Envy is (as a worthy Divine observes) like that in *Homer*.

Dr. *Pierce* in Sinner impleaded.

——Ἀνεγναμ'φθη δέ οἱ αἰχμὴ
Ἀσπίδι ἐν κρατερῇ. Iliad. γ. v. 348.
Reflexa est ei cuspis
Scuto in valido.——

It alway recoyls into the breast of him that shot it, and mischieves most at rebound.

7. Take heed of pride and ambition.

Prov. 16. 28. *Pride goeth before destruction, and a haughty spirit before a fall.* Aspiring *Absalom* soon expired; so did ambitious *Adonijah*. Proud *Haman* had a sudden downsal, like the Toad in the Fable, he swell'd till he burst. *Herod* when he took that glory to himself which was due to God, he was σκωλικόβρωτος, eaten up of Worms, *Acts* 12. 23.

8. Take

8. Take heed of *blood-ſhed and murder.*

See *Pſalm.* 55. 23. *Bloody and deceitful men,* i. e. ſay ſome, deceitful murderers (that lie in wait privily for blood, ſee *Prov.* 1. 10, to 20.) that can ſpeak fair and ſeek your ruine, theſe *ſhall not live out half their dayes,* they ſhall be ſuddenly cut off and come to ſome fearful end: But whether blood-ſuckers do it by ſecret conſpiracy, or by open violence, God hath threatned them with death. So Pſal. 140. 11. *Evil ſhall hunt the violent man to overthrow him.* So Gen. 9. 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.* The Sword of Juſtice is eſpecially committed to the hand of Magiſtrates to cut off ſuch offenders, *Rom.* 13. 4. To this Head I may refer your Duelliſts, who for trifles challenge the field. If you be aſſaulted, you may juſtly defend your ſelf, but to agree upon a bargain of blood-ſhed, (to uſe Biſhop *Hall*'s expreſſion) is wicked and damnable: And though both ſhould come fairly off, yet the very intention to kill, is murder, ſaith that worthy Biſhop. To end this, *Prov.* 28. 17. *A man that doth violence to the blood of any man, ſhall flee to the Pit, let no man ſtay him,* or endeavour his reſcue.

Bp. *Hall* in Decad. 2. caſe 2.

9. Take heed of *deceit and fraud.*

See that forementioned place, *Prov.* 55. 23. I think we may ſafely make them two diſtinct Offenders; and deceitful men, as well as the blood-

blood-thirsty, shall not long prosper. The same Greek word βίος that signifies life, signifies likewise livelyhood, (1 *John* 3. 17.) and it is a grievous sin to cheat another out of his livelyhood, as well as to take away anothers life: 1 Thess. 4. 6. *That no man go beyond and defraud his Brother in any matter, because the Lord is the avenger of all such; as we also have forewarned you, and testified.* But the worst piece of theft or fraud, is that *Pia fraus*, to take away, or alienate that which is given to pious uses; as to the relief of Ministers or poor People; Prov. 20. 25. *It is a snare, i. e.* destruction *to the man who devoureth that which is holy*, i. e. Takes that to his own use, which was appointed to God's. *Achans* sin in stealing the Babylonish Garment, and the two hundred Shekels of Silver, and the Wedg of Gold, (*Josh.* 7. 21.) was sacriledge as well as theft; for God had reserved the spoyls of *Jericho* for his own Treasury, *Josh.* 6. 18, 19. and you see it cost him his life, *Josh.* 7. 25. You read, *Acts* 5. beginning, *Ananias* there sells a Possession, which he had devouted to the Churches use, and kept back a part of the price; and in this, as *Chrysostome* saith, he was κλέπτων τὰ ἑαυτοῦ φορθείς, taken stealing his own Goods; and for this struck dead. Now if he that takes away from the Church but a little of that which was once his own, be so severely punished, how severely will divine Justice pursue those who by fraud and violence take away the possessions wherewith other men have endowed the Church: So *Sapphira* his Wife agreeing with him

Mal. 3. 8, 9.

Chrysost. in Acts. Hom. 12.

him in this ungodly act, was ſtruck dead immediately after her Husband, as you read *verſ.* 10. Theſe two, by their lying and fraudulent dealing, are ſaid to tempt the Spirit of the Lord, *verſ.* 9. You fraudulent Trades-men, that ſay your Commodities coſt you ſo much, and you cannot afford them under ſuch a rate, (and you have your Wives at your elbows ready to back you in what you ſay) what do you by thus lying and ſinning againſt your Conſciences, but even preſumptuouſly tempt the Spirit of the Lord, to try whether he will be juſt or no? Remember *Ananias* and *Sapphira*, having lyed to God, and dealt fraudulently, ſunk down, being ſtark dead. Deal fairly then above-board (as we ſay) leſt God ſtrike you dead beſide the Counter.

10. Take heed of *covetouſneſs or worldly-mindedneſs.*

Great and earneſt care for the things of this life, is called μέριμνα, which ſignifies heart-dividing, and heart-diſtracting care, (*Matth.* 6. 25. *Phil.* 4. 6.) exceſſive care for the things of this life, ſpends a mans ſpirits.

Cura facit canos, quamvis homo non habet annos.

See 1 *Tim.* 6. 9, 10. The wiſe Man tells us, *He that hateth covetouſneſs, ſhall prolong his dayes*, Prov. 28. 16. but covetouſneſs may provoke God to ſhorten them. *Gehezi* by his covetouſneſs provoked God to plague him with the

the Leproſie, 2 *King.* 5. 27. *Take heed* then, as Chriſt ſaith, *leſt at any time your hearts be overcharged, as with ſurfetting and drunkenneſs, ſo with the cares of this life,* Luk. 21. 34.

Deluculo ſurgere ſaluberrimum eſt.

11. Take heed of *Idleneſs.*

Labour in an honeſt Calling, provided it be moderate, *(Ad ruborem non ad ſudorem)* is moſt healthful. Prov. 10. 16. *The labour of the Righteous tends to life.* Moderate exerciſe preſerves health, but a ſedentary idle life, ſubjects a man to diſeaſes. Prov. 21. 25. *The deſire of the ſloathful kills him, for his hands refuſe to labour.* That which the ſlothful man deſires, which is his eaſe and reſt, layes his ſoul open to temptations, and his body to diſeaſes; as ſtanding Waters moſt putrifie. Ἐκ τῆς ῥᾳθυμίας ἡ κακία. *Chryſoſt.* Of idleneſs comes no goodneſs, therefore take heed of it.

Otium eſt vivi hominis ſepultura. Sen.

12. Take heed of *unworthy receiving the Sacrament.*

See 1 *Cor.* 11. 29. For this cauſe, *viz.* for want of due preparation when they came to the Sacrament of the Lord's Supper, God ſent a fearful ſickneſs amongſt them, whereof ſome were then weak, others ſick, and many fallen aſleep, that is, taken away by temporal death. This Sacrament, (which to the worthy communicant is φάρμακον τῆς ἀθανασίας, a wholeſome potion of immortality) to the wicked impenitent wretch (through an ill diſpoſition in him) turns

turns to the bane and ruine (except ſpeedy repentance ſtep in) both of ſoul and body. I gave you notice this morning, that your Miniſter purpoſeth the next Lord's Day, through God's aſſiſtance, to adminiſter the Sacrament of the Lord's Supper; be exhorted to fit and prepare your ſelves, elſe *by receiving the ſame unworthily, you become guilty of the Body and Blood of Chriſt your Saviour. You eat and drink your own damnation, not conſidering the Lords Body: You kindle Gods wrath againſt you; you provoke him to plague you with divers Diſeaſes, and ſundry kinds of death.* See *Exhortation* at the Celebration of the Communion.

13. Take heed of *rejoycing at the calamity of others.*

Prov. 17. 5. *He that mocketh the poor, reproacheth his Maker; and he that is glad at calamities, ſhall not go unpuniſhed.* So Prov. 24. 17, 18. *Rejoyce not when thine Enemy falleth; and let not thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turn away his wrath from him,* and lay it upon thee. See *Obad.* 12. 13, 14, 15. God there threatneth the *Edomites* for rejoycing at the calamity that befel the *Iſraelites.* This ſin call'd ἐπιχαιρεκακία, was condemned by the Heathens. It is moſt oppoſite to the rule of charity, which *rejoyceth not in iniquity,* 1 Cor. 13. 6. It maketh not others evil, be it of ſin or ſuffering, matter of rejoycing. *Job* 31. 29.

14. Take heed of *innovating in God's Worſhip.*

Nadab and *Abihu* for offering ſtrange fire, by fire from the Lord, as with lightning, were deſtroyed, as you may read *Levit.* 10. 1, 2.

15. Take heed of *invading the Miniſters Office without a Call.*

See *Numb.* 16. 35. You read there of two hundred and fifty men that offered Incenſe, uſurping the Prieſts Office, were puniſhed by fire, wherein they offended. So *Uzziahs* raſh adventure to do the like, was puniſhed with the Leproſie, as you read 2 *Chron.* 26. 16, *&c.*

16. Laſtly, Take heed of *ſins of the tongue,* as Lying, Swearing, Forſwearing, Curſing, Falſe-accuſing, Backbiting, Brawling, Blaſphemy, *&c.*

See Prov. 17. 20. *He that hath a perverſe tongue, falleth into miſchief.* And Prov. 13. 3. *He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, ſhall have deſtruction.* So Prov. 18. 21. *Death and life are in the power of the tongue, and they that love it, ſhall eat the fruit thereof.* The Pſalmiſts words ſhall ſhut up this Point; Pſal. 34. 12, 13, 14. *What man is he that deſireth life, and loveth many dayes, that he may ſee good? Keep thy tongue*

tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good: ſeek peace and enſue it.

I might add to theſe ſins which endanger health and life, bold and audacious attempts, as *leaping Hedges, ſwimming Waters, &c.* when there is no neceſſity for either. This is called properly a tempting of God, when men, without any warrant from God's Word, make tryal of his Wiſdom, Power, and Goodneſs, which is expreſly forbidden, *Deut. 6. 16. Ye ſhall not tempt the Lord your God, as ye tempted him in Maſſah:* whereof you read, *Exod. 17. 2.* where they are ſaid to tempt God by requiring a miraculus evidence of his preſence among them. Our Saviour did beat back the Devil with this Text out of *Deuteronomy*, when he would have had him to caſt down himſelf from the * Pinacle, *i. e.* out-wing or battlement of the Temple, *Mat. 4. 7.* If Chriſt had caſt himſelf down into a needleſs danger, God might have juſtly left him to deſtruction, without breach of his Promiſe. God indeed hath promiſed to keep us, but it muſt be in all our wayes; *Pſal. 91. 11.* (which neceſſary part of the Sentence the Devil left out, *Mat. 4. 6.*) God hath promiſed to keep us in all our wayes, or warrantable courſes, but not in our wanderings. The *Iſraelites* fell in the Wilderneſs when they tempted God, *1 Cor. 10. 9.*

* Doctor *Hammond* Annot. on *Mat. 4. 5.*

Object. But ſome may ſay, *Are not* they

that tempt God delivered? *Mal.* 3. 15. *Do not we daily ſee many wicked men that are diſobedient to Superiours, drunkards, luſtful, impatient, envious, ambitious, &c.* live, become old, and are mighty in power; yea, and the Rod of God is not upon them? *Job* 21. 7, 9. *Did not the Pſalmiſt ſee, ſuch* were not in trouble like other men, nor plagued like other men, *that made conſcience of their wayes?* Pſal. 73. 5.

Anſw. Indeed it may ſo fall out, that *a wicked man may prolong his life in his wickedneſs*, Eccleſ. 7. 15. God may bear long with ſome ſuch notorious offenders, to ſhew his own patience and long ſuffering, to exerciſe the faith and patience of his Servants. To teach that there is a day of judgment, wherein he hath appointed to judge the World in Righteouſneſs, *Acts* 17. 31. God may bear with them to leave them inexcuſable, that they may fill up the meaſure of their ſins, and for their greater damnation at laſt, *Rom.* 9. 22. For theſe and other reaſons beſt known unto himſelf, he may ſuffer ſome wicked men to live and proſper: But let not us let looſe the reyns to ſin, and make the impunity of ſome few an encouragement to wickedneſs. It is folly and madneſs to be careleſs, becauſe ſome few have eſcaped ſhipwrack. Certainly, as the Apoſtle ſaith, after he had told us of ſeveral puniſhments befalling ſeveral Offenders for ſeveral ſins, 1 *Cor.* 10. 11. *Now all theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends*

of

of the World are come. And as an Heathen Author ſaid.

Felix quem faciunt aliena pericula cautum.

Happy is he whom other mens harms do make to beware.

Well then, life being ſo great a mercy, let us avoid all ſuch ſins as may be a means to ſhorten it; and let us uſe all lawful means to preſerve it, as Food and Phyſick which God hath appointed. Let us not, through diſcouragement of Spirit becauſe of deadly dangers which we meet with in our Chriſtian Callings, as weary of life, wiſh for death, which was an infirmity in that good Man *Elijah*, 1 King. 19. 4. Much leſs ought we through diſcontent (as *Jonah* did, *Jonah* 4. 3, 8.) wiſh for death. But moſt prodigiouſly to blame are they that lay violent hands upon themſelves. *Man's breath* (ſaith a worthy Biſhop) *is put into his body as a Tenant at Will into an houſe, whereinto it may not enter without the good will of the Land-lord; and being once in, it muſt keep there and hold the building upright, till it have its diſcharge to remove ſomewhere elſe.* *Numb.* 10. 14, 15. Dr. *Abbot* on *Jonah* 4. 3, 4. Lect. 26. p. 543.

Yet after all this that I have ſpoken concerning the care you ſhould have to maintain health and preſerve life: Give me leave to put in a *Caveat* or cautionary Propoſition to prevent a miſtake: And it is this, *That you ought to hazard health and life for the Churches ſake, and* *Caution.*

for Christ's sake, (to witness to his Truth) if called to it. 1 John 3. 16. *—We ought to lay down our lives for the Brethren.* St. *Paul* was willing *to spend and be spent,* 2 Cor. 12. 15. for the propogation of the Gospel, and good of God's Church and People; see *Acts* 20. 24. and 21. 13. Truth hath been sealed with the blood of many Martyrs. An Heathen set such a price on Truth, that he thought it worth our lives.

——— Vitamque impendere vero
Nec propter vitam, vivendi perdere causam.

What saith the Apostle of *Epaphroditus*, see Phil. 2. 30. *For the work of Christ he was nigh unto death, not regarding his life to supply your lack of service towards me.* *Epaphroditus* undertook a great Journey to minister to *Pauls* necessity, which is here called the Work of Christ, (for what is done to his Members, he takes it as done to himself, *Mat.*25.40.). This Journey occasioned his sickness; but *Epaphroditus* did not regard his life to supply the *Philippians* lack of service towards *Paul.* παραβολευσάμενος τῇ ψυχῇ. (παραβολεύεσθαι *significat perperam consulere, uti faciunt qui se in apertum vitæ periculum conjiciunt.*) *Epaphroditus* was willing to hazard health and life to supply St. *Pauls* wants. And as *Hemingius* saith, (*Hoc facere in loco pro Christo non est stultitiæ aut imprudentiæ sed verè cœlestis sapientiæ,* &c.) Thus to hazard life is not folly, but true wisdom. And as *Musculus*

Heming. in Phil. 2. 30.

culus saith of *Epaphroditus*'s sickness, (*Id omnium erat optimum quòd in tàm pio & verè Christiano opere incidit in hunc morbum: beati sunt qui hoc mortis genere auferuntur ex hoc sæculo.*) It was best of all that he fell sick in so good a work: and happy are all they that die thus in the Work of the Lord, *Rev.* 14. 13. *Muscul.* ii Phil. 2. 27.

I end this point with that of our Saviour, *John* 12. 25. *He that loveth his* (* more then is fitting, more then Christ, his Church, or Truth) *shall lose it*, (in another World); *but he that hateth his life in this World*, loving it less (for that's the hatred here meant, *Gen.* 29. 31.) then the Truth and Church of Christ, *shall keep it unto life eternal.*

* παρὰ τὸ δέον. *Chrysost.* Hom. 66. *Luk.* 14. 26

So much for this time.

Epaphroditus's Recovery.

Third Sermon.

PHIL: 2. 27.

—— but God had mercy on him.——

Dearly Beloved,

Handled in the morning a Doctrine implyed, which was this, That *life and health are mercies*: And in handling that Point, as a Divine; (though *Theologorũ minimus*) I ſhewed you *Viam rectam ad vitam longam*, the true way to health and long life according to the Scriptures. I ſhall not trouble you with repetition of what I then delivered, becauſe I have much matter before me, and I would willingly finiſh this Text at this time.

I come then to the last and chief Point these words import, which is this,

That God doth sometimes graciously recover, or mercifully restore his People, though they be grievously visited with sickness.

That God that knockt off *Peters* Chains, and released him from Prison, brought forth this *Epaphroditus*, who like a Prisoner was confined to a sick Bed, with few Attendants about him. That God that *ruleth the raging of the Sea, and stilleth the Waves thereof when they arise*, as it is *Psal.* 89. 9. put a stop in his due time to the fury of his Distemper. We read of Dr. *Willet*, that ἔμψυχος βιβλιοθήκη, that in his Journey from *London*, he was forced to take up his lodging at *Hodsdon* in *Hertfordshire*, having by a fall from his Horse, broken his right Leg; there being sick, he continued God's Prisoner about nine dayes together, and died. It pleased God, (as my * Author speaks) who hath appointed to every man ἰδίῳ θανάτῳ καὶ οἰκείῳ τελευτῇ ἀποθνήσκειν, his own proper and peculiar kind of death, and without whose providence not a Leaf falls from the Tree, so to dispose of this Godly mans death, that as a Pilgrim here on earth, he must die in an Inn: He was carried thence by Coach to his Town of *Barley*, where he was Preacher, and there buried: He fell sick not far from home, yet recovered not to go alive thither. But *Epaphroditus*, who fell sick at *Rome* above six hundred miles from *Philippi*, through God's mercy was restored to health,

Job 38. 11.

* *Abel Redivivus* in life of Dr. *Willet*.

health, and returned to his People, who were not a little comforted at the sight of him.

Now that God doth sometimes deliver his, when nigh unto death, is clear; 1. From Scripture Texts; see 1 *Sam.* 26. so *Deut.* 32. 39. so *Job* 5. 18, 19. *Eliphaz* speaking of God, saith, *He maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.* So saith *David*, Psalm 34. 19. *Many are the afflictions of the Righteous; but the Lord delivereth him out of them all.* So Psal. 68. 20. *He that is our God, is the God of Salvation*; according to the Original it is *Salvations*, in the plural Number, because he delivers several wayes, and at several times, and is the God of all manner of Salvation, Temporal, Spiritual, and Eternal; and then it follows, * *Unto God the Lord belong the issues from death*: in most deadly dangers he oft-times sends in help. 2. The Point is clear by Scripture-Examples. God recovered *Hezekiah* who was deadly sick, 1 *King.* 20. 1. 5. So he did *Job*, yea and *David* oft, insomuch that he describes God by this Periphrasis, *Psal.* 9. 13. *Thou that liftest me up from the gates of death*: That is, from the power of death. (*E portis mortis*, i. e. *è potestate mortis, sumiter enim porta in Scripturis pro magistratu & potestate, quòd in portis solerent exerceri judicia.* Muscul. in loc.). So Psal. 116. 6. *I was brought low and he helped me.* So God delivered *Paul* from deadly dangers, as you may gather from

למושעות *Ad salutes* Bythner.

* תוצאות Exitus, i e *Domini est educere a morte.* Bythner. *in locum.*

Muscul. in *Psal.* 9. 13.

2 Cor.

2 Cor. 1. 8, 9, 10. Thus it was with *Epaphroditus* in my Text, who *being sick, nigh unto death, the Lord had mercy on him.* (*Significat quod attinebat naturæ vires actum fuisse de vitâ illius, ideòque quòd sanitate restitutus erat, singulari fuisse ope ac virtute Dei factum.* Muscul.) Many thousands in this Nation, who have been sick even unto death, both in the apprehension of themselves and others, have been raised up again by God, as so many Acts and Monuments of his mercy.

Muscul. in Phil 2.27. Ubi humanum deficit ibi incipit divinum auxilium.

I therefore cease any farther proof of this known Point, and shall proceed to give you the reasons of it. And here, for your profit, I will take the Proposition into two parts, and accordingly to each give in the Reasons of the Point, and then I shall put them together again, and make application of the whole.

The first part is this, *God is the Deliverer of his People:* And the chief Reasons why he doth deliver them, I conceive to be these three.

1. *Because he is related to them, and they to him.*

He is their Husband, Head, King, Master, Father, *&c.* and they are his peculiar People, his Spouse, Members, Subjects, Servants, Children, and what not, that speaks them a People near and dear unto him. Surely then, as *Samuel* said, 1 Sam. 12. 22. *The Lord will not forsake his People for his great Names sake;*

ſake; becauſe it hath pleaſed the Lord to make you his People.

2. *Becauſe of his Promiſes of deliverance which he hath made to them.*

See *Pſal.* 41. 3. *Pſal.* 50. 15. *Iſa.* 41. 10. 1 *Cor.* 10. 13. Theſe are *precious Promiſes*, 2 Pet. 1. 4. which God hath given to his People, and *in Chriſt they are yea and Amen*, 2 Cor. 1. 20. that is, They are certain things, and ſhall be effected in his due time; if God ſee that the accompliſhment of them make for his Glory and his Peoples good. Pſalm. 84. 11. For *he is faithful that hath promiſed*, Heb. 10. 23.

3. And laſtly, *Becauſe he would have his People delivered to praiſe him.*

See Pſal. 50. 15. *Call upon me* (ſaith God) *in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* God delivers them that they might glorifie him with their lips and with their lives. Of which you ſhall hear more hereafter.

The ſecond part is this, *God ſuffers his People to be very ſick before he hath mercy on them, or ſends in deliverance.* And this I conceive he doth likewiſe for three Reaſons.

1. Because *God is delighted with his Peoples Prayers*, he loves to hear often from them.

And they pray most frequently and fervently when they are in greatest danger, and outward means seem to fail. So the Church, Psal. 108. 12. *Give us help from trouble, for vain is the help of man.* So the Disciples came to Christ in a great tempest, and awoke him, saying, *Lord save us, we perish*, Matth. 8. 24, 25. So we read, *Acts* 12. 5. how Prayer was made, without ceasing, of the Church unto God for *Peter* when in most deadly danger. Christ saith to the Spouse, *Cant.* 2. 14.— *Let me hear thy Voice, for sweet is thy Voice.* Their Voice is sweet at all times, but as Musick, it is most pleasant, proceeding from persons upon the Waters of affliction. *God loves* (as one saith) *to see his People in a praying posture, and to hear them in a weeping tune*, Jer. 31. 9. As therefore we deal with Musicians, deferring their pay, that they may play the more: So God deals with his People, (*sic parvis componere magna*—) deferring their deliverance, that they may pray the more earnestly unto him.

2. Because *by this means deliverance will be more prized when it comes.*

We usually say, *Lightly come, lighty go*, That which is soon got, is soon forgot, δύσκολα

τα

τὰ καλὰ, *difficilia quæ pulchra*, Things got with difficulty are moſt prized. How welcome was *Iſaac* to *Abraham* and *Sarah*! *Jacob* and *Eſau*, to *Iſaac* and *Rebekah*! *Joſeph* to *Jacob* and *Rachel*! *Samuel* to *Hannah*! How were theſe Children prized by their Parents, whom God gave to them after abundance of prayer and waiting? How welcome was the Dove to *Noah* when ſhe returned with an Olive Leaf in her mouth, in token that the Waters were abated, which thing he deſired to ſee, *Gen.* 8. 8, 11. So *David* ſaid of the Sword of *Goliah*, 1 Sam. 21. 9. *There is none like that*, becauſe it was got with difficulty, and might ſerve to mind him of God's gracious aſſiſtance, and to encourage his Faith in the like future dangers. So *Pſal.* 126. we find the Church joyfully celebrating their incredible return out of captivity. This deliverance out of ſickneſs is moſt prized, when it is a fruit of Prayer, and unexpectedly comes in when all hopes of recovery ſeem to fail.

3. And laſtly, Becauſe *by this means God gets moſt glory.*

Zelatur Deus propter gloriam; God will not part with his Glory, This he will not give to another. He therefore helps not many times till perſons be deadly ſick, that ſo they might ſee, *Digitum Dei*, the Finger of God in their deliverance, and give him the ſole praiſe of all; As Chriſt ſaid of *Lazarus*'s ſickneſs, It was *for the glory of God, that the Son of God might be glorified*

glorified thereby, John 11. 4. As *Aquinas* laid here of *Epaphroditus*'s ſickneſs, *Erat ſupra judicium medicorum, non autem ſupra providentiam divinam, ſed ad honorem Dei.* Gods glory appeareth in recovering him, whom Phyſicians and Friends have given over for a dead man. God at ſuch a time of extremity hath an opportunity of ſhewing forth thoſe three great Attributes, (which are as Pearls of his Crown) Wiſdom, Power, and Goodneſs. It is called the *Veil of Chriſts fleſh*, Heb. 10. 20. For as the Veil of the Temple did hide the Holy of Holies, ſo Chriſt's humane Nature did hide and obſcure the Glory of the Divine, ſo that but little in compariſon appeared. Truly my Beloved, in a deliverance where there is much of fleſh or humane aſſiſtance, there is but little Divine Glory taken notice of: but when humane helps fail, then God's Glory is moſt ſeen in a deliverance.

Aquin. in Phil. 2. 27.

To ſhut up this, as the Limner layes the Foundation of every curious Picture in dark Groundwork to ſet it off: So God layes the Groundwork of a merciful deliverance in ſad diſtreſſes, that his glory may the more appear.

Having thus taken the parts aſunder, I ſhould put them together again (according to my promiſe) and make ſome application of the whole: which I intend to do, but give me leave firſt to anſwer a Scruple or Queſtion which may hence ariſe, and here moſt fitly receive an anſwer.

Queſt.

Queſt. *Why did not the Apoſtle cure* Epaphroditus, *ſeeing he had the gift of Miracles as well as others?* Mat. 10. 8. *Do we not read how he cured a Cripple from his Mothers Womb,* Acts 14. 8. *How he caſt out a ſpirit of Divination,* Acts 16. 16. *How he reſtored to life* Eutychus, *who falling aſleep, as* Paul *was long preaching, fell down dead from the third Loft, (which Example ſhould awaken all Church-ſleepers): So we read he cured the Father of* Publius, *who lay ſick of a Feaver and Bloody-flux; and many that were in the Iſland came and were healed by him,* Acts 28. 8, 9. *Why did he not then cure* Epaphroditus, *whom he ſo dearly affected, and whoſe recovery he ſo much deſired?*

Anſw. The Apoſtles could not heal the ſick, or work Miracles (as *Piſcator* ſaith, *Propriâ virtute ac pro ſuo arbitrio*) by their own power, and at their own pleaſure: but only when there was a neceſſity for Converſion or Conviction of Unbelievers, then onely the Holy-Ghoſt enabled them to do it, ſee *Acts* 3. 12. ſo *Acts* 9. 41, 42. *Peter*'s reſtoring *Dorcas* to life, (as well as healing the Cripple) converted many to the Faith. *Paul* though ſometimes he wrought Miracles, yet he was not the Author, but Inſtrument in the Miracles he wrought, acting onely when, how, where, and on whom the Spirit of God pleaſed. *Paul* could not cure *Epaphroditus*, no nor *Trophimus*, 2 Tim. 4. 20. nor *Timothy*

Piſcat. in Phil. 2. 27.

Act. 4. 4.

Timothy neither; but onely *Conſilio medicinæ*, ſaith *Aquinas*, *per quod datur intelligi quod non ad omnes utebatur miraculis ſed quando expediebat propter fidem.* The reaſon then why the Apoſtle did not miraculouſly cure his beloved *Epaphroditus*, was becauſe he could not, the Holy-Ghoſt not exciting him thereto. *Aquinas in 1 Tim. 5. 23.*

Uſe and *Application.*

1. *By way of comfort.* *Uſe 1.*

This Text affords abundance of comfort to ſeveral perſons in ſeveral caſes.

1. *This Conſideration affords comfort to God's Servants under ſickneſs and deadly dangers.* See that former-quoted place, *Pſalm.* 68. 20. *He that is our God, is the God of Salvation; and to God the Lord belongs the iſſues from death.* This God, whom the Righteous are related to, and have an intereſt in, can help in greateſt ſtraits, and ſend in deliverance when they are nigh unto death, and ſtand in moſt need of help. That God that kept *Moſes*'s Buſh burning, yet it was not conſumed, *Exod.* 3. 2. and preſerved *Noah*'s Ark upon the Waters from periſhing in the Waters, This God can preſerve his People under ſickneſs and their ſaddeſt tryals, and in his due time give them an happy iſſue out of all afflictions. See what the Pſalmiſt ſaith, Pſal. 73. 26. *My fleſh and my heart*

faileth; but God is the ſtrength of my heart, Or according to Orig. *The Rock of my heart*; or according to Septuag. ὁ θεὸς τῆς καρδίας μου, *The God of mine heart*) *and my portion for ever*. When the Godly Man's fleſh fails, health declines, ſtrength is weakned, then is God ready to ſupport him under ſickneſs, and to eaſe him of his pains, either by reſtoring him to health, or by taking him out of the miſeries of this ſinful World by death. So that if we belong to God, as *Bullinger* ſaith, (*Optimè nobiſcum agitur, ſive revaleſcamus ſive moriamur*) it will go well with us, whether we live or die.

Bulling in Phil. 2. 27.

2. This Conſideration affords comfort, not only to believers 'midſt perſonal ſickneſs, but likewiſe *to God's Church midſt national calamities*. Though Church and State lie as it were bed-rid, languiſhing unto Death under Schiſm and Diviſion, Sin and Errour, and other national Calamities: Yet let us not deſpair of help, for he that cured *Epaphroditus* here, who *was ſick nigh unto death*, can help us even in this extremity. See *Ezek.* 37. 11, 12, 13. God like a skilful Bone-ſetter or Chyrurgeon *can bind up the breach of his People, and heal the ſtroak of their Wound*, as the expreſſion is, *Iſa.* 30. 26. God hath promiſed to heal, in caſe we return unto him by prayer and unfeigned repentance, *Iſa.* 19. 22. ſo *Jer.* 33. 6. None indeed can heal us but he, *Hoſ.* 5. 13. All others, except God be of the *Quorum*, are *Phyſitians of no value*; Let us then, as it is *Hoſ.* 6. 1. *Come*

and

and return unto the Lord, for he hath torn, and he will heal us: he hath ſmitten, and he will bind us up.

Una eademque manus vulnus opemque feret.

3. This conſideration may afford *comfort to ſuch as are ſpiritually ſick, and in their apprehenſions nigh unto eternal death and deſtruction.* That God that raiſed *Epaphroditus*, who was deadly ſick in body, can cure thy Soul mortally wounded with ſin: Let ſuch as are wounded in conſcience, conſider this, Though your wounds have been grievous and of a long ſtanding, yet they exceed not the skill and power of God, the ſpiritual Phyſitian. God can, yea and will cure you, if you turn to him and relie upon him, Take my word for it. Nay it is not only mine but God's Word, or I ſhould be loth to ſpeak it in this place. See *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon.* So Matth. 11. 28. *Come unto me* (ſaith Chriſt) *all ye that labour and are heavy laden, and I will give you reſt.* Come to Chriſt and welcome; he keeps open houſe to all comers. *Ezek.* 18. 27.

4. And laſtly, *Gods dear People that by their ſinning* have blurred their evidences for Heaven, and fallen from ſome degrees of Grace and Spiritual Comfort, as *David* did, Pſal. 51. 8, 12.

Let them not despair of recovery. That God that restored *Epaphroditus*'s sick body to its Ps. 147. 3. pristine health, can restore thy soul to spiritual health, peace, and comfort. Thus he dealt by *David*, Psal. 23. 3. *He restoreth my soul.* He is the Creator of Peace and Comfort, *Isa.* 45. 7. so *Isa.* 57. 17, 18, 19. and hath promised in his due time, *to speak peace unto his People, and to his Saints, but let them not turn again to folly*, Psal. 85. 8. I end this with that of the Evangelical Prophet, Isa. 50. 10. *Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkness and hath no light?* (a Child of light it seems may walk in darkness, *i. e.* have little or no comfort for the present, yet) *let him trust in the Name of the Lord, and stay upon his God.* Let him still wait on God prayingly, believingly, obediently, *&c.* in God's due time, which is ever best, comfort will come.

And so much for this Use by way of comfort.

Use 2. 2. *By way of instruction.*

We learn, if God cure the body of sickness as he did *Epaphroditus* here, surely it is he that cures the Soul of sin, which is a far harder work. God upon the account of Christ, (who as at this time came into the World to undertake for us) heals our souls of sin, by applying Christs *perfect* Righteousness to the soul, he removes the guilt; and by his blessed Spirit implanting in the soul the Seeds of Divine Grace, he heals it of the filth

filth of ſin. Pſal. 103. 3. *Who pardoneth all thine Iniquities; who healeth all thy Diſeaſes.* God alone, that cures the body of its diſtempers, heals the ſoul of its ſpiritual maladies. The Scribes and Phariſees acknowledged as much, *Luke* 5. 21. The *Pope* cannot pardon ſins. The Miniſters of the Church of *England* abſolve no otherwiſe then *(declarativè)* as the Embaſſadors of Chriſt. God doth it *(autoritativè)* the authority is wholly his. We do but pronounce the Pardon, which before we ſpeak, is really done in Heaven to ſincere Penitents.

3. And laſtly, *By way of Exhortation.* 3. and laſt *Uſe.*

1. To all in general; Let us be exhorted to go to God for help in time of ſickneſs. It was he that cured *Epaphroditus* when *ſick nigh unto death.* Too too blame are they who in ſickneſs and ſuch like ſtraits conſult Aſtrologers, Witches, Devils, and I know not whom for help. It was an inexcuſable ſin in *Ahaziah* King of *Iſrael*, who in his ſickneſs ſought to *Baalzebub* the Godd of *Ekron* for recovery of his health; and for ſo doing, God threatned him (and accordingly brought it to paſs) that he *ſhould not come down from his ſick-bed, but ſhould ſurely die.* Read the paſſage in 2 *King.* 1. 2, *&c.* What good got *Saul* by conſulting the Witch of *Endor?* Surely the Wounds of God are rather to be choſen than the Devils Plaiſters. Indeed their beſt cures are deadly wounds: For

if the mortal body ſhould be reſtored by ſuch unlawful means; yet the immortal ſoul, which is the far better part, is thereby much endangered. O do not go about indirectly to wind your ſelves out of trouble: you have a God to repair unto, who can help at all ſtraits, and at every turn; your head cannot ake without his leave, nor leave aking without his help.

Habes hoc loco qui omnes depellit morbos. Bul in Phil. 2. 27.

Queſt. *But what, would you have us to uſe no outward means, to take no Medicines, to conſult no Phyſicians?*

Anſw. Not ſo, I would have lawful means to be uſed, Phyſicians to be conſulted and that betimes, before Diſtempers become inveterate, and ſo ſcorn the vertue of ſoveraign Drugs.

Pharmaca naſcenti ſunt adhibenda malo. Ovid. *Principiis obſta.*

Our Saviour ſaith, *Mat.* 9. 12. *The whole need not the Phyſician, but they that are ſick.* The ſick then do need him, and ought to ſeek unto him. So we read *Luke* 8. 43. of a woman that had an iſſue of blood twelve years, and had *ſpent all her Living upon Phyſitians, neither could be healed of any.* Yet our Saviour did not blame her for ſeeking to them for help, nor the Phyſitians for taking their Fees, though they did her no good, for *ſhe rather grew worſe*, ſaith another Evangeliſt, *Mark* 5. 26. Yet conſidering that life is ſo great a mercy (as you heard in the morning) methinks Phyſitians ſhould

not

not be too exacting, but do something for the poorer sort of people for charity-sake, and for conscience-sake. (I hope Physitians will pardon me this short digression, for I am pleading for them.) *Asa* is not blamed for seeking unto Physitians, but because he sought to them chiefly, neglecting God, 2 *Chron.* 16. 12. And in the very next verse you read of his death, *vers.* 13. Means never help without God, *Jer.* 46. 11. nor doth God now-adayes usually help without means. God requires we should use means, as a learned * Divine saith, *Ex indulgentiâ non ex indigentiâ*, To honour us, not to help him. The same reasons which moved God to make the Creatures, move him still to use them; not necessity and want of power, but love and goodness.

* Mr. *Corbet* in Serm. on 1 *Cor.* 1. 27.

Object. 1. *If God have decreed I shall recover, I shall recover, though I use no means.*

Answ. Non sequitur. It doth not follow, that if God have decreed you shall recover, you shall recover without using means. You may as well say, If God have decreed I shall have a Crop of Corn this ensuing year, I shall have it without Ploughing and Sowing; If God have decreed I shall come to my journeys end, I shall come thither, though I sit still, or walk a contrary way. It is a known rule, *Prædestinatus ad finem, ad media etiam prædestinatus*; God hath appointed means in order to the end; and what God hath joyned together, let no man put

asunder: He may justly lose the fruit of an happy end, that neglects the use of lawful means. God had promised to add fifteen years to *Hezekiah*'s life, *Isa.* 38. and *Hezekiah* was assured of it by a certain sign from the Lord, yet he must take *a lump of Figs* and lay it for a Playster upon the Bile, *vers.* 21. God assured *Paul* in that great tempest, that there should be no loss of any mans life among them, but of the Ship, *Acts* 27. 22, 23, 24. and St. *Paul* himself believed as much, *vers.* 25. yet tells them, vers. 31. *Except these abide in the Ship, ye cannot be saved.*

Object. 2. *But cannot God cure, if he will, without means, or by weake and improbable means?*

Answ. Yes, God nourished *Moses* and *Elias* forty dayes without food; he made Clay and Spittle, which one would think should put out sight, a means to recover it, *John* 9. 6, 7. He so wrought that the very *shadow of Peter* should heal multitudes of all Diseases, *Acts* 5. 15. *God's hand is not now shortned:* nor doth the *antient of dayes*, like an old man, grow weak and infirm in the latter end of the World. What he hath done he can still do, if it please him, *Psal.* 115. 3. But we are not to expect, now-adayes, God's miraculous working. *A potentiâ Dei ad actum non valet consequentia nisi etiam accedat voluntas Dei.* God commonly sets down a course of means which he will not alter;

alter; and then (as one saith) *it concerns us to answer providence with industry, and to put forth our strength, and use such means as God vouchsafes.* We are now to expect a concourse of second causes, which in their Sphere may derive to every effect a proper vertue, through God's ordinary blessing.

Object. 3. *Best Physitians kill more than they cure.* Turba medicorum Cesarem perdidit.

Answ. I think not so, but the chief reason why so many die in their hands, is this; Because people repair to them when it is too late.

——— *Sero Medicina paratur.*

Hopes of outwrestling the Distemper, fear of expences, or some prejudice against Physitians, make many people to delay making application to them. Or it may be they have been tampering with some Quacksalvers or Mountebanks, for cheapness, (and indeed these may afford their Physick for little, for it is little worth, and their knowledge cost them little, having never seen the Universities, except in some journey) who not understanding the nature of the Distemper, apply wrong means, so that the Patients growing worse, betake themselves to a more learned man; but it is too late for him to cure them, so that men dying in his hand, he shall be sure to have his back sadled with illfavoured language, though he deserves it not.

Have

Have recourse then betimes to learned and experienced Doctors in that Art, for the cure of your Distempers: Thousands in this Nation, as well as my self, can tell you experimentally of the good service done this way.

4. Last Object. *If my appointed time be run up, means are not available.*

Answ. But who knows when his appointed time is run up? Old *Isaac* said, *I know not the day of my death*, Gen. 27. 2. Christ told the Apostles, Acts 1. 7. *It is not for you to know the times or the seasons which the Father hath put in his own power.* God makes none of his Privy Council herein. What saith *Moses*, Deut. 29. 29. *Secret things* (such as this is) *belong unto the Lord our God: but revealed things to us, &c.* Let us do our duty in consulting Physitians, and then let God do his pleasure. Let us use means, and leave the success to God.

Means then are to be used, Physitians to be consulted, but God is principally to be eyed as the best Physician, for so indeed he is. And that you may find him ready to help you in your sickness, put these following Directions into practice.

1. *Pray, and get others to pray for thee.*

Thus did *David* in sickness and the like straits, as you may see *Psal.* 6. 2, 3, 4, 5. so *Psal.* 25. 16, 17,

16, 17, 18. so *Psal.* 39. 10. The Title of the 142 *Psalme* is, *Maschil* of *David*; *a Prayer when he was in the Cave.* When thou art pursued with some violent Distemper, and confined to a sick-bed, as to a Cave, then make thy supplication unto God, as *David* did. I doubt not, as *Musculus* saith, but *David* in sickness made use of Medicines, but he prayes to God to bless those outward means, as knowing (*Nihil est omnis Medicorum ars & opera, cura & diligentia nisi Deus virtute suâ det sanandi efficaciam*) that the Prescriptions and diligence of best Physicians, are of no worth and efficacy without God. *David* thus praying unto God, was healed by him, *Psal.* 30. 2, 3. *O Lord my God, I cryed unto thee and thou hast healed me.* So *Psal.* 116. 3, 4, 6, 8. compared. So *Hezekiah* by prayer unto God, had his deadly sickness removed, and life prolonged, Isa. 38. 2. *Hezekiah having received a message of death, turned his face towards the Wall and prayed to the Lord.* But why towards the Wall? either because by this means he withdrew himself from company, & his eyes from such objects as might distract and disturb his devotions; or as others say, Because there was but one single Wall between the Bed of the Kings of *Judea* and the Altar of God, (*Juxta parietem Templi Salomon extruxit palatium*) and they used to pray with their faces towards the Temple, (1 *King.* 8. 35, 48. *Dan.* 6. 10. *Psal.* 5. 6.). *Hezekiah* thus turning himself toward the Wall over against the Temple, and praying fervently to God

Musculus in *Ps.* 6. 2.

See *Caussin's* Holy Court, p. 1

God, was healed, as you may see *verſ.* 5. Prayer is that which God directs his People unto in ſickneſs and ſuch like ſtraits. Pſal. 50. 15. *Call upon me in time of trouble, and I will deliver thee.* Job 33. 26. *He ſhall pray unto God, and he will be favourable unto him.* So Jam. 5. 13. *Is any man afflicted? let him pray.*

Queſt. *But if God ſend ſickneſs, and for good ends unto his Children, is it not a ſin in them to pray God to remove it, and to heal their bodily Diſtempers?*

Anſw. No; All fleſh naturally deſires health and preſervation of life: And Grace in God's Children, doth not aboliſh but rectifie Nature, (*Deus hoc carni naturaliter dedit ut ſanitatem, i. e. conſervationem ſui cupide petat. — Pia hanc naturam fides, non admit ſed dirigit.*) So then God allows us to pray to him for health, ſo we do it with ſubmiſſion to the good Will of God, (as Chriſt prayed three times to his Father in his agony, Mat. 26. 39. *O my Father, if it be poſſible, let this Cup paſs from me: nevertheleſs, not as I will, but as thou wilt*) and with a reſolution to ſerve him better if he ſpare us. Pray then that God would be pleaſed to have mercy upon you in your ſickneſs, and to eaſe you of your pains, and reſtore you to health, and bleſs the means you uſe in order thereunto, if it be his bleſſed will. And as you ought to pray your ſelves, ſo you ſhould get others (Miniſters and good People) to pray for you,

Muſculus in Pſ. 6. 2. *ubi plura.*

you, see *James* 5. 14, 15, 16. God hears the prayers of his People, and oft-times for their sakes lengtheneth the life and outward prosperity of the wicked. God spared *Zoar* at the request of *Lot*, Gen. 19. 20, 21, 22. Those that sayled with St. *Paul* in the Ship, had their lives spared for his sake, see *Acts* 27. 24. for saith the Angel of God to *Paul*, *Lo, God hath given thee all them that sayl with thee*, (Orig. κεχάρισταί σοι, will give thee as a favour) no less then two hundred threescore and fifteen Souls, *vers.* 37. were saved in extremity of danger for *Paul's* sake, and at his request. Get then others, especially the Godly, who are God's Favourites to pray for thee. No doubt but *Paul* was a constant Sollicitor at the Throne of Grace in the behalf of *Epaphroditus*, who lay *sick nigh unto death, and God had mercy on him.*

2. *Relie confidently upon God.*

Though we make use of the Physitians Directions, yet we must not trust in them but in God: for means and second causes work by his continual influences, and receive their ends from his eternal order. As the Psalmist saith, *Psal.* 127. 1. *Except the Lord build the house, they labour in vain that build it.* So except the Lord cooperate, means and second causes, which receive their being and efficacy from God, are vain and ineffectual. Faith was required in all those under the Gospel whom Christ cured, *Mat.* 9. 2. *Luk.* 8 48. As we must not neglect means,

means, ſo neither muſt we truſt in them, nor relie upon them; which if we do, it is the ready way to render them uſeleſs, ſee *Jer.* 17.5,6, 7,8. *He that puts his truſt in the Lord*, ſaith the wiſe Man, Prov. 28.25. *ſhall be made fat*, q. d. ſhall be luſty and well. Relie then upon God's mercy for deliverance. He that highly eſteems of God, is high in Gods eſteem.

3. *Be merciful your ſelves to others in miſery, if you would find mercy from God when you are in miſery.*

Pſal. 41. 1,2,3. *Bleſſed is the man that conſidereth the poor; the Lord will deliver him in time of trouble: the Lord will preſerve him and keep him alive. —— The Lord will ſtrengthen him on the bed of languiſhing; thou wilt make all his bed in his ſickneſs.* See likewiſe *Iſa.* 58. 6, 7, 8. After he had ſpoken of works of charity, he adds, *Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily.* So Mat. 5.7. *Bleſſed are the merciful, for they ſhall obtain mercy. Epaphroditus* went a long and perillous voyage to miniſter to the Apoſtles wants, Phil. 2.25,30. and *when he was ſick, nigh unto death, God had mercy on him.*

Prov. 11. 25.

4. Laſtly, *Be deeply humbled for your ſins.*

This humiliation conſiſts in confeſſing your ſins with grief of heart, and putting away the ſins you have lamented; and if we do thus, we

ſhall

shall find mercy in sickness. *David* in sickness confessed and lamented his sins with a sorrowful heart, as you may read *Psal.* 32. 4, 5. & 38. 3, 4, 5, 18. so *Psal.* 41. 4. *Heal my Soul*, saith *David* under sickness, *for I have sinned against thee.* What a plea is this? *Heal my Soul, for I have sinned against thee.* Doth God delight in mens sins? Is he thereby allured to do them good? One would think as *Musculus* saith, *Magis faceret ad impedimentum quàm ad causam imperandæ sanitatis*; this should be rather an hindrance then furtherance to his cure: But the truth is, God, who loves not sin, yet loves to see sinners confess and bewail their sins; and if we do so, and withall forsake them, we shall find mercy in sickness as *David* did; for Prov. 28. 13. *He that covereth his sin shall not prosper; but whoso confesseth and forsaketh them, shall have mercy.* It sickness be epidemical, a general humiliation is a means to remove it, *Levit.* 26. 40, 41, 42. so 2 *Chron.* 3. 14. God sends sickness for sin; if sin be removed, he'l remove his stroak: but he will not take off the Playster (so careful he is) till the Wound be throughly cured, and corruption purged out. Sins are as so many Scotches in the way that hinder the Charriot Wheels of a Deliverance from moving swiftly towards us; if these sins were removed, deliverance would come on apace. When God then casts thee upon a sick-bed, *commune with thine own heart, and let thy spirit make diligent search*, Psal. 77. 6. Conscience at such a time, that bosom Preacher (if God in justice hath not silenced it for willful disobedience) will preach to thee thy

Muscul. in Psal. 41. 4.

Exod. 23. 25. Deut. 7. 12, 15.

parti-

particular sins. Affliction oft-times awakens a drowsie Conscience. Particular straits many times bring particular sins to remembrance, which have been long forgotten, as you may see *Gen.* 42.21. so *Job* 36. 8,9,10. Hearken then to the voice of Conscience, which may bring to mind thy particular sins, and seriously meditate upon the forementioned sins that tend to the impairing of health; and with *Job*, in sickness and sores, pray to God to shew thee *wherefore he contendeth with thee*, Job 10. 2. And again saith he, Job 13. 23. *Make me to know my transgression and my sin.* And as *Elihu* speaks, *Job* 34. 32. *That which I see not, teach thou me; if I have done iniquity, I will do no more.* Having thus found out thy sins, confess them with grief of heart, and deal with them, (as the Marriners dealt by *Jonah*, Jon. 1. 15.) cast them overboard, forsake them utterly so the storm may cease. If we thus *humble our selves under the mighty hand of God, he will exalt us in due time*, 1 Pet. 5. 6. and raise us up from beds of languishment, (if he see it best for us) as he did *Epaphroditus* here, *who was sick, nigh unto death, but God had mercy on him.*

And so much for the first branch of this Use of Exhortation. I come now to the second branch, and it is a word of *Exhortation to such as have been sick, and God in mercy hath restored to health.* Let them be exhorted to take forth these following Lessons.

1. *Live in constant expectation of death, and preparation for death.* Many are too too confident of health after sickness, whereas it is ordinary

nary for poor man to recover of one Diſtemper, and fall irrecoverably into the ſame again, or ſome other. *Non eſt ſic illius miſertus Deus ut ab hoc mortis debito in poſterum prorſus eſſet liberatus.* Muſcul. God was not ſo merciful unto *Epaphroditus* as that he ſhould never die. The beſt of men, one time or other, how ſoon God knows, muſt pay the debt to extorting Nature, *Pſ.* 89. 48. The Apoſtle ſpeaks of the diſſolution of *the earthly houſe of this Tabernacle*, 2 Cor. 5. 1. (ἐαν καταλυθῆ *de re peritura*) as of a thing that will ſhortly periſh. So ſpeaks St. *Peter*, 2 Pet. 1. 14. *I muſt ſhortly put off this my Tabernacle.* And truly after ſickneſs we may rationally conclude, *That the houſe cannot ſtand long that hath been ſo terribly ſhaken.* Let us then, though reprieved for the preſent, expect death, and ſpeedily prepare our ſelves for it: Eccl. 9. 10. *Whatever thy hand finds to do, do it with all thy might.* Let us bring our ſelves daily to a ſtrict ſcrutiny, ſet ſoul and houſe in order, and ſpeedily dreſs our ſelves for immortality; for we ſee, when ſickneſs comes, we have work enough to wreſtle with the Diſtemper. Oh my beloved, Put not off ſoul-concerns till old age or ſickneſs; this is to lay the greateſt burthen upon the weakeſt horſe. Repentance is too great a task to be rightly performed upon a ſick-bed, and uſually like the party, it is at beſt but weak and ſickly. Do not we who have been ſick know by experience how unfit we are for any work at ſuch a time, eſpecially for this great work of repentance, which indeed ſhould be an entire act of the whole life? And therefore,

Muſcul. in Phil. 2. 27.

2. *Live circumspectly.* Most men in sickness are seemingly devout, and therefore the Holy Ghost sets a brand upon *Ahaz*, who in the time of distress did trespass yet more against the Lord, 2 *Chron.* 28. 22. *This is that King Ahaz*; he points at him as a monster of man-kind: for men usually, during the continuance of distress, do seek unto the Lord, *Hos.* 5. 15. and bewail their sins and promise fair, as *Pharaoh*, *Ahab*, and others; but when the force of his hand is removed, they return again to their old bias, they are as bad, if not worse then ever; like a dunghill, the more the Sun of Mercy shines upon them, the more they stink and putrifie in all sin. See an unworthy carriage in *Hezekiah*, though for the main a good man, 2 *Chron.* 32. 24. there you read of his recovery from deadly sickness; and vers. 25. But *Hezekiah rendred not again according to the benefit done unto him; for his heart was lifted up.* His heart was not lift up in the wayes of God (as it is said of *Jehoshaphat*, 2 Chron. 17. 6.) but in sinful wayes, as pride, self-conceit, &c. *Therefore there was wrath upon him, and upon Judah and Jerusalem*; and this wrath had broken forth upon them, had they not humbled themselves, and with tears of contrition quenched those flames, as you read *v.* 26. The Devil himself (as the story goes) when he was sick would be holy and turn Monk, but when he was recovered, he was as much a Devil as before.

*Dr. *Vanes* Wisdom and Innocence; p. 119.

* *Ægrotat Dæmon, Monachus tunc esse volebat;*
Convaluit Dæmon, Dæmon ut ante fuit.
The Devil was sick, the Devil a Monk would be;
The Devil was well, the Devil a Monk was he.

But

But, O my Friends, let us labour to preſerve that gracious frame that was in us in our ſickneſs. If we be not careful, either wicked Company, or the cares of this World, will ſoon make us luke-warm or key-cold. Methinks the mercy of God in recovering us, ſhould mightily affect us. We read 1 *Sam.*24.16,17,18. how *David* got *Saul* at an advantage, and ſpared him when he had * power to deſtroy him, whereupon *Saul lift up his voice and wept*; God that caſt us on a ſick-bed, might juſtly have caſt us thence into Hell. He ſpared us when he might have deſtroyed us; O let it grieve us at the heart that ever we offended ſo good a God: And as the Apoſtle ſpeaks, 1 Cor.6.15. *Shall I take the Members of Chriſt, and make them Members of an Harlot? God forbid.* So let every one which God hath raiſed up again, ſay, *Shall I take the members of my body, which God hath delivered from grievous pains, and imploy them in ſin and wickedneſs? God forbid I ſhould be ſo vile a wretch.* Methinks the remembrance of the great pain that we underwent in ſickneſs, ſhould humble us for our miſcarriages all the days of our life after; Lam.3.19,20. *Remembring my affliction & my miſery, the Wormwood and the Gall; my ſoul hath them ſtill in remembrance, and is humbled in me.* Beſides, are not *the vows of God upon us*, as *David* ſpeaks *Pſal.*56.12? Sacramental Vows, Perſonal Vows; Did we not promiſe and vow, That if God reſtored us, we would be more holy and ſtrict then ever? It is beſt for us to pay our Vows, *Deut.*23.21. *Eccl.* 5.4,5. we are perjur'd perſons & truce-breakers if we do not. Defer not to put into action what

* δύναμιν non ἐξουσίαν.

God's Spirit in ſickneſs put into intention. Do as *David* did, when he *was brought low God helped him*, Pſal. 116. 6. *God delivered his ſoul from death*, v. 8. See his reſolution, *v.* 9. *I will walk before the Lord in the land of the living.* He devoted himſelf to God's Service, *v.* 16. *Truly, O Lord, I am thy Servant, I am thy Servant:* And he likewiſe reſolved to pay his Vows, *v.* 14. ſo *v.* 18. ſo likewiſe *Pſal.* 66. 13, 14. *I will go into thine houſe with burnt-offerings: I will pay thee my Vows, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* Let health, ſtrength, life, ſoul, and body, the products of Gods mercy be preſented to his ſervice, *Rom.* 12. 1. I end this with that advice which Chriſt gave to one whom he cured, *John* 5. 14. *Behold, thou art made whole; ſin no more, leſt a worſe thing come unto thee.*

3. *Apply your ſelves to God in future ſtraits*; pray unto him, truſt in him. Thus did *David*, Pſal. 116. 2. *Becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.* So *v.* 17. *I will call upon the Name of the Lord.* So *Pſ.* 56. 3. *What time I am afraid, I will put my truſt in thee*; for *v.* 13. *Thou haſt delivered my ſoul from death.*— So *Pſ.* 63. 7. *Thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce.* See 1 *Sam.* 17. 37. ſo 2 *Cor.* 1. 9, 10. *We had the ſentence of death* (ſaith the Apoſtle) *in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſed the dead; who delivered us from ſo great a death, and doth deliver; in whom we truſt that he will yet deliver us. It is good Scripture-logick* (as * one ſaith)

*Mr. Reyners Præcepts, p. 266.

to draw conclusions of confidence from premises of experience. Such then whom God hath restored to health, when God casts them again into the Prison of a sick-bed, let them be still *Prisoners of Hope*, as the expression is, *Zach.* 9. 12. Suffer not Faith to flag, and Hope to hang wing. Lam. 3. 26. *It is good that a man should both hope and patiently wait for the salvation of the Lord.*

4. *Sympathize with others that are in misery.* If God have had mercy on thee, go thou and have mercy on others. Be not *straitned in your bowels*, as some in the Church of *Corinth* were, 2 *Cor.* 6. 12. Oh pity and pray for such as are in sickness and misery, and do them all offices of love and kindness that may be. Not only God calls for this, but the Law of friendship calls for it; Job 6. 14. *To him that is afflicted, pity should be shewed from his friend.* But yet *Job*'s friends dealt very unfriendly with him, as you may see *v.* 15. whom he compares to a *Brook*, which in open weather, when people have least need of water, promiseth refreshment, but in cold weather is frozen up, and in hot weather is become dry; so that the weary Travellers fall short of their expectation: So you may find him complaining how he was forsaken of all Relations, *Job* 19. 2, *&c.* insomuch that he begs their pity upon the account of friendship, *v.* 21. *Have pity upon me, have pity upon me, O ye my Friends, for the hand of God hath touched me:* here is another Argument, for if you touch or strike upon the string of an Instrument, other strings move too: When God strikes another with sickness, we our selves should be moved with compassion to-

towards them; the ſickneſſes and miſeries of others call for your help; *Joſ.*10.6. *Acts* 16.9. As the Father ſaid of *Lazarus*'s ſores, *Quot ulcera tot ora*, ſo many ſores, ſo many mouths calling for the rich mans help. Yea, though they be their enemies, you ſhould pity them as *David* did, *Pſal.*35.11,12,13,14. Though compaſſion begin at the heart, yet it ſhould proceed to the hand and mouth; help them with your counſels and prayers, and purſes too. *Sic mens per compaſſionem doleat ut larga manus affectum doloris oſtendat.* What the good *Samaritan* did, *Luk.*10.30, *&c.* By which paſſage our Saviour would teach us to have pity on thoſe, whether friends or enemies, acquaintance or ſtrangers that ſtand in need of our help, *v.* 37. *Go thou and do likewiſe.* The Greek word ἐλεημοσύνη, that ſignifies *Alms*, comes from ἔλεος, that ſignifies *Pity*: Alms ſhould be a fruit of pity, 1 *Joh.*3.17. If you who have known what it is to lie under ſickneſs do not pity ſuch folk, who ſhould? if you do not, who will?

5. Laſtly, *Give God the ſole praiſe of all*; let him have the glory of the cure, for to him it belongs, and it is a piece of ſacriledge to rob God of his due. We ſhould not give, nor ſhould any man take to himſelf the glory of a cure. Neither *Peter* nor *John*, Act. 3.12. *Paul* nor *Barnabas*, Act.14.11, *&c.* durſt take to themſelves the glory of a cure. Every Phyſitian ſhould ſay as the King of *Iſrael* in another caſe ſaid to the Woman crying out to him for help, 2 *King.* 6.26,27. *If the Lord do not help thee, whence ſhall I help thee?* The beſt Phyſitians can do nothing with-

without Gods assistance: Simples are but simple things without the blessing of God upon them. Who put medicinal qualities into Drugs, but the God of Nature? Whence had the Physitian his skill to find out the quality of the Distemper, and apply suitable means but from the God of Wisdom, *Jam.* 1. 5? Christ said, *Mat.* 4. 4. *Man lives not by bread alone, &c.* Nor is man recovered by Physick alone without Gods blessing. Ps. 107. 18, 19, 20. *Their soul abhorreth all manner of meat, and they draw near to the gates of death: then they cry unto the Lord in their trouble: he saveth them out of their distress: he sent his Word and healed them, and delivered them from their destructions.* It follows, *v.* 21. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

Quest. *But may we not thank our Physitian?*

Answ. Yes, and you are too blame if you do not. Ingratitude is an odious sin, *Gen.* 40. 23. compared with *Gen.* 41. 9. It is one of the sins that makes the last times so perillous, 2 *Tim.* 3. 2. The Heathen thought you could not give a man a more odious title then to call him ungrateful, (*Ingratum si dixeris omnia*) as though it was a *compendium* of all vices; and indeed it is a decompounded sin. *Ahasuerus* was too blame to forget loyal-hearted *Mordecai* so long, (who had been a means to save his life) till it was almost too late to remember him; He was to be commended for conferring civil dignities upon him afterwards, as you read he did *Esth.* 6. Let such as are unthankful to Physitians, and to such as are a means to save their lives from destruction, go to School to those *Barbarians*, Acts 28. 8, 9, 10. from whom they may learn lessons of Civility; They *honoured Saint Paul* (who healed many amongst them of many Diseases) with *many honours*; and when he with the rest of his company departed, they *laded them with such things as were necessary.* Well then, you may

and

and ought to thank them as Instruments, but remember that God is the supream efficient. They are to be rewarded and respected for their pains and care with us, but God alone is to be praised for the Cure wrought upon us: God is the Fountain, they are but as Pipes to convey God's mercies to us. Let us then give God the praise of all, as the Angels sung, *Gloria in Excelsis, Glory be to God on high*, Luk. 2. 14. And as Christ hath taught us, Mat. 6. 13. *For thine is the Kingdom, and the Power, and the Glory, for ever*, Amen. That Woman in the Gospel cured of the Distemper, called by the Greeks ἰμπεσδοτον, Glorified God, as you may read *Luke* 13. 13. There were ten Lepers that lift up their voices, and said, *Jesu, Master, have mercy on us*, Luk. 17. 13. Yet being cleansed, there was but one of them that turned back, and with a loud voice glorified God, *vers.* 15. But Christ took notice of their ingratitude, *v.* 17, 18. *There was but one of ten that returned to give thanks.* 'Tis ten to one if God cure us but we prove ungrateful. Oh let us not in sickness pray for mercy, and in health forget to return thanks for the receit of mercy. *Non sonet illud tantum miserere Deus, sed sonet etiam laus & gratiarum actio pro accepta illius misericordia.* *David* was much in praising God for delivering him from deadly dangers, as the *Psalms* testifie, *Psal.* 30. 1, 3, 4. & 86. 12, 13. & 103. 3. & 104. 33. & 116. 6, 12, 19. & 118. 14. & 146. *v.* 1, 2. So *Hezekiah* being recovered, pens a Song of Thanksgiving, *Isa.* 38. 9, *&c.* Oh my beloved extraordinary mercies call for more then ordinary thanks, *Exod.* 12. 42. Communicate your experiences, *Psalm* 66. 16. Tell others of the cures God hath wrought, *Job.* 5. 15. *Mar.* 5. 19. The tongue is called *our glory*, Psal. 16. 9. Let your glory *sing praise to God, and not be silent*, Psal. 30. 12. Wherein is your tongue a glory, if not in setting forth the glory of God? I end all with that Doxology of the Apostle, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory for ever and ever* Amen.

Muscul. in Phil. 2. 27.

Δόξα τῷ θεῷ.

FINIS.

321494

321494